THE MISTAKES OF INGERSOLL.

BY

REV. THOMAS MC GRADY.

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BY

REV. THOMAS McGRADY,
St. Anthony's Church, Bellevue, Ky.

JESUIT
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SEMINARY

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PREFACE.

KNOWING that this volume is sadly deficient in literary merit, I feel diffident in presenting it to an enlightened public. I hope that my readers will not regard it as an indication of egotism if I offer an apology for the many crudities which characterize this work. When I began my course of lectures on "The Mistakes of Ingersoll," several intimate friends requested me to publish them in the columns of the press. I refused to comply with their solicitations, giving as my reason that I have never written lectures or sermons, depending altogether on the inspiration of the moment for my success as a public speaker. Moreover, I thought that the time spent in preparing my lectures for the press could be more profitably employed in other studies. Others appealed to me to prepare a book on the subject that I was treating. At first I smiled at the suggestion, stating that books are now more numerous than readers. However, after frequent entreaties, I accepted the idea, and began this work. Less than seven weeks were occupied in the prepara-

tion of these lectures, and during that brief period I was necessitated to consult more than fifty authors, besides the time spent in the discharge of my parochial duties. In criticising this book, I hope that my readers will remember that it contains nothing more than the fugitive thoughts of a tyro, expressed in the language of the moment.

THE AUTHOR.

CONTENTS.

LECTURE I.

PAGE.

Religion in Relation to Civil and Mental Liberty—Persecution—Influence of Religion on Law and Morals—Public Schools.. 7

LECTURE II.

Answer to Query—Ingersoll's Philanthropy and Narrowmindedness 21

LECTURE III.

Authenticity of the Pentateuch—Internal Evidence—Style—Repetitions—Brahmanism and Zoroastrianism Later than the Time of Moses..... 36

LECTURE IV.

Inspiration—Discrepancies in Bible—Ancient Cosmogonies compared with Mosaic Cosmogony—Genesis and Science—Commandments compared with Moral Codes of Ancient Nations. 48

LECTURE V.

Answer to Query—Brahman Triad—Existence of God—Matter and Mind—Miracles—Manna 77

LECTURE VI.

Answer to Query—Necessity of Miracles for the Establishment of Divine Truth—Contradictions in the Account of Creation, Rainbow, Tower of Babel, Sacrifices, Sinai, Palestine..... 101

LECTURE VII.

Answer to Query—Slaughter of Animals—Resurrection of Animals—Classification of Animals—Art—Patterns—Tongs—Gold for Tabernacle—Deluge..... 121

LECTURE VIII.

PAGE.

Stopping of the Sun—Evolution—Age of World and Man—Polygamy—Apostasy—Religious Liberty—Murder..... 139

LECTURE IX.

Immortality of the Soul..... 162

LECTURE X.

Slavery—Sympathy in Heaven—Atonement—Changes in Bible—Philanthropy of the Apostles and Christian Missionaries... 181

LECTURE XI.

More about Polygamy — Hair-oil — Grace — Salvation — Damnation—Charity..... 207

LECTURE XII.

Men of Science and Letters—Heresy and Orthodoxy—Charity of the Present and Past Ages—Dignity of Woman protected by Christians and degraded by Atheists—The Atheists of France..... 227

LECTURE XIII.

Bible compared with Koran and Vedas, etc.—Female Honor according to Christians and Atheists—Women of Israel—Jephthah's Daughter—Slaves—Servants—Masters..... 252

LECTURE XIV.

National Wealth and Civilization—Force and Matter—Evidence—Witchcraft—Ghosts—Personal and Civil Liberty—Republics of the Past—Democracy—Religious Toleration..... 283

LECTURE XV.

Enfranchisement of the Jews—Chivalry—Christianity and Charity—Science—Education—Bible in Vernacular—Spiritualism..... 323

THE MISTAKES OF INGERSOLL.

LECTURE I.

MR. INGERSOLL has asseverated that religion is detrimental to the growth and development of civil, national, and individual liberty, the freedom of thought and action.

I hold that religious convictions do not trammel the freedom of the government, the laws of the land, or the minds of men. Governments have been established for the promotion of temporal and corporal interest. The scope of religion comprehends the destiny of the soul, and the existence of a future world, and other questions of a spiritual and eternal nature. How can the evanescent diminish the imperishable? What restraint can the fleeting and transient place on the immortal and eternal? What influence, what magnetism, what force can matter engender that will trammel the immaterial and the spiritual? Why should the law persecute a man for believing in the soul's eternal durability, and the reality of jasper walls, and adamantine gates, and marble halls, and crystal palaces adorned with sapphire thrones? Why should an intelligent being detest a law that does not recognize that the universe is filled with the whispers of the dead, and the welkin crowned with unseen lands of never-fading verdure, refreshed with shady brooks and glassy streams, hallowed by the footsteps of God and angels? The end and interest of government and law

do not interfere with creeds and dreams of worlds that flourish in the starry skies.

There is some reason why a Democrat should dislike a Republican, and why a Republican should dislike a Democrat; for one maintains that the principles of the other are detrimental to the interest of the country and to every man that lives beneath the flag of the empire. But it would be absurd for a Democrat in the United States to hate a Republican in South America, or for a Republican in the United States to detest a Democrat in Canada. It is consistent to admit that divergent views in the same country might generate animosity between the phalanxes that assemble in battle array beneath hostile banners. The advocate of republicanism might come in conflict with the defender of monarchy, when both live under the shadow of the emblem that protects one of these forms of government. Yet there is no consistency in the opinion that a Republican in America must contemn a Monarchist in Europe.

If persecution should ever reign, it will be founded either on motives of charity or pride. The first can never occur. We will premise, for the sake of argument, that the Christian Church is in possession of the Government of the country; and we will further premise that the men at the helm of power are men of common sense and broad fellow-feeling, two characteristics of human nature that do not altogether depend upon religious convictions. We will strengthen the illustration by presuming that there is a vast number of infidels and atheists in this land. The Christian legislator may be actuated by motives of love for his fellow-beings to attempt their conversion. What

means shall he employ? In the first place, charity forbids the use of the rack and thumbscrew; and in the second place, common sense would teach him that a change of mind and heart does not depend upon external force. When the quivering flesh is torn by red-hot steel and iron, and the lips retract the blasphemies they have uttered, and the tongue swears eternal fidelity to the creed of the Nazarene, the soul can retreat to its hidden recess where no human eye can see the hallowed shrine where it worships, and where no human ear can listen to the prayer that it offers to the idol of the mind. Charity prohibits torture, and good judgment censures the enactment of discriminating laws and penal codes for the suppression of religious freedom. We can suppose that a very holy man, influenced by a blind zeal and misguided by erroneous views, may resort to unjust and cruel measures to stem the tide of infidelity and atheism. We can suppose that a devotee may love God as his own father, and would give vent to his feelings in an outburst of indignation when he sees a hand uplifted to strike his Creator, and when he hears a voice pouring forth a flood of ridicule and abuse against the majesty of heaven's King. But these are rare exceptions, and I have no respect for the breadth of that mind which can not tolerate divergent opinions on matters of religious thought, and which condemns the sincerity of the heretic and unbeliever.

Persecution, then, is not the fruit of charity or sound judgment. It may sometimes spring from the misguided zeal of narrow minds, but this is an exception. Usually it is the product of an overweening pride, which will not brook contradiction. The super-

cilious man regards the formulation of antagonistic creeds as an insult to his superior genius. He opines that the votaries of other cults question the validity of his ideas and the pre-eminence of his mental acumen, and he is ready to sacrifice every competitor on the altar of vengeance. Now, we must admit that pride is a natural passion of human nature, and rankles in the heart of the infidel as well as in the heart of the Christian. Since pride is the most potent factor of religious intolerance, would there not be as much danger in the preponderance of free thought and atheism as in the preponderance of religious superstition?

Persecution originates in the disparity of views, and is not confined to any particular kind of views. Danger of persecution and rebellion and war might arise from the irreconcilable opinions of a man about law. When James the Second was driven from his throne, and William of Orange assumed the reins of government, the people of Britain were divided between these claimants of the crown. The followers of James denounced William as an usurper, and the followers of William called James a despot who had forfeited his hereditary rights by appropriating the sacred and inalienable prerogatives of Parliament. History tells us that the question was decided by an appeal to arms. The war was the legitimate result of the incompatible assumptions on the part of the two contending factions.

Now, if Mr. Ingersoll had lived in those days, according to his principles about liberty of thought, he would have advocated the annihilation of royalty and the demolition of law and government; for these

were the mooted questions, and these had given birth to the carnage of the battlefield.

Again let us offer another illustration from an event taken from the annals of our country, and still fresh in the memory of the present generation. In 1861 the Southern States seceded from the Union, claiming the right of extending slavery, and the right of State autonomy and independent sovereignty.

The Federal Government denied these pretensions of the South, and vowed that one flag should float over the mighty empire of the West, from the frozen banks of the St. Lawrence to the golden sands of the Mexican Gulf. The neighing of the war-steed was heard in our valleys, the rattle of the war-chariot echoed among our mountains, the voice of the war-god was poured forth in the roar of musketry and the belching of cannon. The polished steel glittered in the rays of the western sun; the smoke of burning cities and reeking homes filled the western skies with weird, fantastic shapes, and the wail of sorrow and the shriek of agony resounded across this broad continent, from the East River to the Golden Gate. Mr. Ingersoll rode in the ranks of the Illinois Cavalry, and was captured in one of the engagements (probably at Shiloh). Why did he not deliver a few tirades against the cause of the war? Why did he not advise the Nation to extinguish the claims of both parties, the Federals and the Confederates, holding, as he does, that whatever may array man against man, should forever be abolished? The Government in those days arrayed the South against the North, and the North against the South; for the extent of legislative power, and the meaning of the Constitution,

the pillar and ground of our sacred temple of liberty, were the points that could not be amicably adjusted so as to meet the requirements of all parties. More than 600,000 men offered their lives in hecatombs upon the altar of right and duty, deeming that they were contributing to the weal of the Nation, and bequeathing a legacy to unborn generations. As it would be absurd to obliterate every vestige of constitutional, legislative, judicial and executive power, because men differ in their interpretation of these rights and the legitimacy and extent of these powers, so it would be insane to annihilate the vast fabric of religion, because minds might possibly disagree in their acceptation of inspired truth and the exposition of divine revelation, and because these divergencies might eventually be prolific of discord and dissension.

But faith and law, religious convictions and legal codes, can never meet in the arena of strife. The teachings of the Church can never diminish the voice of the Government and belittle the majesty of the Nation in the minds of thoughtful people. The Church does not conflict with the claims and rights of congressmen in the halls of the Nation, and the ministry is not arrayed against the judiciary. Religion is entirely distinct from law. They operate in spheres of a different nature. Our laws are based on the old Roman laws, and the Roman laws were promulgated by men who worshiped at the shrine of Jupiter and Mars, and sacrificed on the altar of the Pantheon. The Christian Church adopted the Roman code, and modified it to meet the exigencies of later times and changed conditions; and that code has furnished the fundamental principles of jurisprudence for every

civilized nation on the globe. Yet these nations hold diverse religious views and opinions, antagonistic to the polytheistic instincts of the pagan jurists who evolved this code. If religion and law were incompatible, why do these modern nations agree in appropriating the *corpus juris civilis* of a heathen school and a heathen age?

Religion is the handmaid and patroness of law and government. Its voice is more comprehensive, and it reaches questions that are beyond the scope of human legislation. It touches every throb and pulse of the human heart, it directs every aspiration of the human soul, and shapes every thought of the human mind. Law merely takes cognizance of external acts, but never dares to enter the sacred recesses of the soul to weigh her silent reflections and secret meditations. The law decrees the death of the murderer, the incarceration of the robber, and mulcts petty offenses with just chastisements; yet the desperado, whose existence is miserable, will imperil his life and liberty, and take his chances of escape. He looks at his own sad condition, impoverished and degraded, without home and friends, begging bread from door to door, rebuked and rebuffed by a cold, pitiless world, and he sees the felicity that reigns around the fireside of the wealthy banker. He machinates the spoliation of the millionaire's gold, and he knows that assassination will be an essential preliminary to the accomplishment of his sinister designs. He may possibly recoil from the shadow of his crime and fancy that he is haunted by the ghost of his victim; but he reads Mr. Ingersoll's lectures, and he learns that there are no spirits, and that the

shades of the departed are mere phantoms of a disordered brain, and that death is nothing more than a peaceful slumber. Inspired with these new thoughts, he soliloquizes on the consequences of his foul machinations. "I will plunge," he says, "the dagger into the heart of this inoffensive man; I will take his wealth and fly from the land; I will follow the trend of the western mountains until I shall have passed the equator, and reached the land beneath the gleam of the Southern Cross. I will seek some wild, desolate spot, far away from the busy haunts of life and the homes of civilized man, and I will build a castle amidst the gray rocks, where none but the foot of the hunted stag has ever trodden, where the howl of the wolf and the cry of the panther and the bark of the hyena are the only sounds that break the awful silence brooding over these lonely dells and lofty crags, consecrated by the breath of time, and hallowed by the touch of ages. The agent of the law will never find me in those distant regions, in that secluded spot. However, should the sleuth-hound of justice follow my steps and discover my face amidst nature's stately peaks, and my life be sacrificed on the scaffold in retribution for the blood of a fellow-being, I will go down into the somber shades of death, where sorrow is a stranger. My flesh shall return to ashes, and be carried far and wide by the careering winds of heaven until they commingle with the mountain dust. I would rather seek refuge from life's toilsome burdens in the darkness of the tomb, where I will be identified with the atoms of the earth, and bloom again in the lilies of the valley and the flowers of the lawn, and the leafy bower and the umbrageous grove, that affords

rest to the weary traveler and exhausted beast: I would rather end my days of labor upon the grewsome gallows, amidst the scorn of the populace, which will terminate with the flight of the moments: I would rather die in the prime of manhood, than to struggle through the long years, the child of poverty and reproach, of woe and desolation. There is no God in those azure skies, and the soul's immortality is a dream of an ignorant age and a priest-ridden people. Mr. Ingersoll, the world's renowned agnostic, has taught me that future worlds are idle fancies, the creation of darkness and error, and unworthy of intelligent thought."

How different is this chain of reasoning, and how different these conclusions from the philosophy of the Christian soul! "I will never," argues the disciple of the Galilean, "I will never imbrue my hands in the blood of a fellow-man, for the Bible informs me that every son of Adam is my brother. The Bible informs me that the Jew and Gentile, Greek and barbarian, bond and free, are united in one family, and are children of the same household. The Bible informs me that Christ established the Fatherhood of God and the brotherhood of man; that he who hateth his brother is a murderer, and that no murderer shall enter into the kingdom of heaven. The Bible avers that 'if thou offerest thy gift at the altar, and there thou rememberest that thy brother hath anything against thee, go first and be reconciled to thy brother; then coming thou shalt offer up thy gift.' The Bible informs me that I must love my enemies and do good to them that hate me. The Bible inculcates the necessity of eradicating envy and jealousy from the heart, forbids lying, de-

traction and calumny, and warns us to cherish an affection for all men, under the pain of eternal banishment from realms of light and bliss. I may commit a thousand deeds that are ignored by the law, and a thousand more that might be forever unknown, yet the inspired volume tells me that beyond those specks that glimmer in the distant regions of space, there is a Potentate whose throne is established in purple fields of glory, whose footstool is the earth, whose thoughts are from age to age, and to whom a thousand years are as yesterday. The Holy Scripture says that the Ruler of the universe is cognizant of all the acts that have enhanced or tarnished the glory of creation; that he is familiar with every thought that has nestled in the human brain, with every aspiration of the human soul and every sigh of the human heart; that he is higher than heaven, deeper than hell, longer than the earth, and broader than the sea; that his eyes are brighter than the sun, looking into the minds of men, into the most sacred parts; that his breath pervades all places, and that the universe is enveloped in the majesty of his being. The sacred record informs me that wherever I go, his divine countenance will rest upon me and the light of his eyes will discern my crime. The oracle of truth speaks to me with unfaltering voice, that my soul was created for eternal felicity, and that if I be a faithful servant, I shall dwell forever in realms of glory; that I shall possess a reward that shall never cease, a kingdom that shall never perish, bliss that shall never vanish, joys that shall never wane, pleasures that shall never fade, and delights that shall flow from an eternal fountain. The inspired angel de-

scribes the glorious city of destiny, which is built upon the eternal hills, whose light is like a jasper stone, with three golden gates on the east, three on the west, three on the north, and three on the south; with walls set with sapphire and chalcedony, emerald and chrysolite, topaz and amethyst; where there is no temple, for the Almighty himself is the temple thereof; where the river of life, clear as crystal, flows from the great white throne; where there is no sun or moon to shine in it, for the glory of God hath enlightened it, and the lamb is the lamp thereof; and the gates shall not be shut by day, for there will be no night there. Now, the Bible offers me this reward if I be loyal to the tenets of religion, and warns me against transgression, with the terrible menace that the rebellious soul shall be cast out into exterior darkness, where there is weeping and gnashing of teeth." Since the voice of religion touches every throb and sigh of humanity; since it sweeps all the paths and roads, all the heights and depths, and all the waves and floods of passion; since it enforces its precepts with the noblest rewards and the severest chastisements; and since every decree of religion accords with every provision of the law, it is evident that the legislative hall, the judicial bench, the executive mansion, the majesty of right, the sanctity of justice and temple of freedom, are founded and rest in security upon the rock of religious faith. Demolish the altar and desecrate the shrine, and the Goddess of Liberty will wing her flight to other climes, and stretch out her wings to protect other lands, and send forth her smiles to gladden the hearts of other peoples.

Mr. Ingersoll maintains that religion is detrimental to the schools, and he wants our schools to be free.

Religion does not fetter our schools. When there is only one religion in the land, and every citizen professes his adherence to that creed—as in Spain—then religious education is in consonance with the wishes of the people, and therefore is not opposed to the free thought of the nation, or inimical to the liberty of the individual. Nothing can be discordant with the human mind which accords with the drift and trend of human thought. Universality of religious persuasion is in harmony with the institution of religious instruction in the public schools. There spiritual and secular learning may fraternize; there one is the complement and auxiliary of the other. When there are many sects, the Government eliminates the Catechism and the Bible from the public schools. We have an illustration of this in the public schools of the United States, where the tenets of no denomination are inculcated, and the voters are willing to sacrifice their personal interest upon the altar of the common weal. When there are two Churches, provisions can be made to meet the wants and demands of both parties. Austria is a Roman Catholic country, and the Government sustains the schools, which are agencies for the impartation of secular and religious training. But the law also recognizes the claims of the Lutherans, and schools have been erected and are supported by the public funds, where their doctrines are taught in connection with other branches of erudition. I have been informed that similar arrangements have been made in Scotland

and Ireland. Although no religion is taught during the school hours, yet in some places they are under the control of the different denominations, and the Catechism and Bible can be taught in those schools after the exercises of the day.

Mr. Ingersoll wants the professors free, so that when they find in science a fact inconsistent with the Bible, they may not be forced to hide that fact.

Either there is a God, or there is not a God. If the latter be true, then every sincere and honest man in the world desires to be apprised of that truth. No man wishes to be a dupe, and no intelligent being can voluntarily submit to a severe code of laws that add nothing to his worldly aggrandizement, unless that code of laws be authenticated and promulgated. Now, if there be no Supreme Legislator, man has been deceived by the shifts of an impostor, and when the fallacy of his conception is exposed, he will arise in all the might and majesty of his being against the imposition. If there be a God, Moses was either his agent, or he was not. If the latter hypothesis be correct, then every candid inquirer longs for the acquisition of that knowledge. The discovery of the truth and the exposition of the error would be hailed by every voter and taxpayer in the land.

However, when egotistic charlatans palm off their fantastic theories for scientific truth; when they suppose facts that exist nowhere outside of their addled brains, and with these visionary ideas, the flowering and blooming of a distorted mind, they attempt to destroy well-founded historical facts, the rock-bed of faith and hope, the fountain and source of love and immortality; when they endeavor to warp unsuspecting child-

hood and plastic youth with the dreams of superficial empiricism, the legitimate scion of free thought and atheism; when they endeavor to annihilate the faith of the rising generation by idle phantoms of speculation, parents have a reason to complain and a right to rebel. The Government, in that case, would be a cogent instrumentality in the demolition of parental tutelage and in the embodiment and development of all that is disastrous to domestic bliss and comfort. This would be accomplished by the means of handsome salaries paid by parents whose children are demoralized by the poisoned spring of atheism.

Would Mr. Ingersoll give me a salary to preach the gospel to him every Sunday? Would he remunerate me for imparting Christian doctrine to his children? How, then, does he expect the voters and taxpayers of this country to compensate a sciolist for the impartment of myths and fables, which he calls knowledge and science? No intellectual man in the world is adverse to true science, as true science harmonizes with the voice of the Creator.

If Moses was a messenger of the Most High, then, we maintain that there can be no antagonism between the Pentateuch, correctly understood, and the latest pronunciamentos of true science. Revelation and science are both the voice of God. One is a communication to the human race through the lips of the Creator himself, or an agent authorized to speak in his name; and the other is the voice of God speaking to mankind through the voice of nature.

LECTURE II.

QUERY. "Can you not conceive of a time when every man shall be a law to himself, when scientific anarchy shall prevail, when every one will realize that an injury to one is an injury to all? And if this can enter into the conception of the human mind, is not Ingersoll, with all his defects, a man who was born a few ages too soon? If he is an enemy to law, it may be that the law of to-day hampers free development."

ANSWER. In the first place, I never said that Ingersoll was an enemy to law. On the contrary, I stated that his public utterances would indicate his stanch and unswerving advocacy of law and unflinching and uncompromising fidelity to order and good government; that he regarded the code of our country as the acme of human wisdom and justice, and the people of this mighty Republic the noblest mortals that ever trod the earth, the grandest men that ever scaled the heights of human glory. However, I did asseverate, and I now reiterate that asseveration, that Mr. Ingersoll's principles are subversive of law and order, and if one would judge the great agnostic's character from his lectures on the "Mistakes of Moses," apart from his other public speeches, he would undoubtedly come to the conclusion that Mr. Ingersoll is an anarchist. His religious principles are inconsistent with law and government. He exerts all his influence to demolish the instincts of immortality and the idea of responsibility in the soul of man.

Now, these instincts, as I have proven, are the custodians of law and order, and he who wishes to destroy them must hold himself responsible for the consequences. Hence, if Mr. Ingersoll were a consistent reasoner, he would be necessitated to raise his voice against Congress and Senate, against Legislatures and judiciaries, against courts and tribunals, against governors and presidents, kings and parliaments. It is evident that my interrogator is an evolutionist, and firmly believes in the ultimate perfection of mankind through the agency of growth and the power of development. I want to say that I am not an adversary to development, and I have unbounded confidence in the vast possibilities of the human soul. The progress of the nineteenth century affords an irrefragable argument against the doctrine of conservatism. I foresee in the dazzling splendor of our age marvelous triumphs in the unborn future. I foresee revolutions and mighty upheavals in every field of thought and every sphere of action. Furthermore, I wish to declare my credence in the principles of evolution to a certain degree; a degree borne out and fortified by the conquest of true science; a degree that does not ignore the creative power of God. I wish to controvert no truth established by the harmonious testimony of Geology, Astronomy, and Palæontology. When the voice of fossiliferous remains sends forth no discordant notes, and the deep rock-beds speak with unwavering authority; when the song of the mountains and valleys chimes with the tones of the dead found imbedded amidst the formations of distant cycles and long æons, I will bow to their decrees and accept their fiats. Moreover, I wish to assert that the books of

Moses, and the interpretations of some of the ancient fathers and many of the scientists of the Christian Church to-day, do not absolutely contradict the doctrine of evolution, in a modified sense of the term recognizing germinal creation by the hand of Omnipotence. These will form the theme of future discourses. Having made these explanations, I will now proceed to answer the difficulty.

It may be true that the human mind will progress to such an extent as to require no legal restraints for the maintenance of order, that every man will become a law to himself, that selfish motives will be eradicated from the human heart, that every person will strive for the aggrandizement of his race and the perfection of humanity, that individuality will be lost in the immensity of the universal, and that every being will voluntarily become an atom in the formation of a vast aggregate called the whole. This, no doubt, is the meaning of the query. But why should scientific anarchism follow, or accompany, or precede the attainment of human perfection? Either mankind will develop by the means of scientific agencies at work to-day, or independent of such means. In the first hypothesis, scientific perfection would be essential to the preservation and conservation of physical, moral and mental perfection, and hence scientific order must be maintained. In the latter supposition, I fail to see that the attainment of Utopian dreams and the realization of Utopian ideas in the human organism, and in the development of intellectual faculties, would necessitate the suspension of natural laws and the suppression of scientific research.

Though I fondly hope in the advancement of the

human race, and fain would live to see the ultimate triumph of man over all the powers, the final conquest of mind over matter, and the sovereignty of the nobler instincts of the soul over the grosser appetites of the flesh, yet I discern no indication of this grand finale in the evidences gleaned from the progress of mankind in the history of the past ages. In all the buried centuries we observe that the birth of civilization has been spasmodic, and its growth and extent has been partial; that it sprung forth in one part of the world, while it declined in another; that, like man himself, it has had its infancy, youth, maturity, and decay. The Pyramids of Gizeh, Cheops, Chafru, and Menkera; the temples of Abydus and Denderah; the ruins of Karnak, Luxor, and Medinet Habou, with their magnificent temples, shrines, stately monuments, and colossal statues; the scattered stones and broken arches of Edfou, and Esneh, and Kom Ombos; the fanes of Ipsanboul and Ramesseum and the silent sphinx that ever sits in somber mood amidst the shifting sands, and watches the fleeting shadows of the Nile,—these and a thousand other testimonials speak in unfaltering accents of the lost treasures of Egypt, and the refinement, wealth, power, genius, and civilization that flourished on her shores more than three thousand years ago. It is estimated by an archæologist that a thousand cities have sunk beneath the surface of the sandy track lying between the mountains and the river. A traveler, speaking of the splendor that adorned the capital of the Second Empire, says that "he doubts whether the London of the nineteenth century, with all its wealth and grandeur and magnificence, is equal to Thebes of three

thousand years ago, when she was the metropolis of the world and the admiration of men of all climes." The civilization of the Medes and Persians and Chaldeans was equal to the culture of the nation on the western side of the Red Sea. The discoveries made within the present century have astonished the learned world; and antiquarians from all lands are seeking the key to hidden lore amidst the moss-covered stones and marble slabs and tablets of Nineveh and Babylon.

If we wish to understand the magnitude of ancient empires, the genius of lost peoples and buried centuries, let us read their exploits and their conquests in the monuments of the past; in the solitary ruins and silent tombs, that speak more eloquently than the voices of the sirens, that pour forth more touching strains than the harp of the poet and the lyre of the muse. Let us travel with the spirit of the bard to distant lands and speechless ages. Let us follow the steps of Volney to Palmyra of the desert and the valley of caves and sepulchers, and meditate with the author upon the ruins and revolutions of empires. "The earth is strewn with fragments of cornices, and capitals, and shafts, and entablatures, and a countless multitude of superb columns, stretching beyond the reach of sight. There, on these stupendous ruins, once flourished an opulent city. There once stood the seat of an empire. These places, now so wild and desolate, were once animated by a living multitude. These streets, now so solitary, were thronged once by a busy crowd. These piles of marble were regular squares. These fallen columns adorned the majesty of temples. These ruined galleries surrounded public places. There industry collected

the riches of all climes; the purple of Tyre was exchanged for the precious thread of Serica; the soft tissues of Cashmere for the sumptuous tapestry of Lydia; the amber of the Baltic for the pearls and perfumes of Arabia; the gold of Ophir for the tin of Thule. Syria, now so depopulated, once contained a hundred flourishing cities. In all parts were seen cultivated fields, and frequented roads, and crowded habitations. Ah! whither have flown those ages of life and abundance? Whither have vanished those brilliant creations of human industry? Where are those ramparts of Nineveh, those palaces of Persepolis, those temples of Baalbec and Jerusalem? Where are those fleets of Tyre, those dockyards of Arad, those workshops of Sidon? The palaces of kings have become the den of wild beasts; flocks repose in the area of the temples, and savage reptiles inhabit the sanctuary of the gods!"

Again, let us hear the voice of Bayard Taylor, in his realistic picture of Syrian courts and temples, whose ruins fill the soul with visions of ancient glory. I will select but one illustration from his many marvelous descriptions, the description of the Temple of the Sun at Baalbec: "Even the colossal fabrics of ancient Egypt dwindle" into insignificance before this superb human "masonry. The platform itself, one thousand feet long and averaging twenty feet in height, suggests a vast mass of stones; but when you come to examine the single blocks of which it is composed, you are crushed with their incredible bulk. On the western side is a row of eleven foundation-stones, each of which is 32 feet in length, 12 in height, and 10 in thickness, forming a wall 352 feet long.

But while you are walking on, thinking of the art which cut and raised these enormous blocks, you turn the southern corner and come upon three stones, the united length of which is 187 feet, two of them being 62 and the other 63 feet in length. There they are, cut with faultless exactness, and so smoothly joined to each other that you can not force a cambric needle into the crevice. There is one joint so perfect that it can only be discovered by the minutest search; it is not even so perceptible as the junction of two pieces of paper which have been pasted together. In the quarry there still lies a finished block ready for transportation, which is 69 feet long. The weight of one of these masses has been reckoned at nine thousand tons, yet they do not form the base of the foundation, but are raised upon other courses, fifteen feet from the ground. It is considered by some antiquarians that they are of a date greatly anterior to that of the temples." (Land of Saracen, p. 169.)

The shores of the Tigris and Euphrates contain perhaps the most magnificent as well as the most ancient landmarks of civilization. Western Asia was the birthplace of humanity; and there the human race was rocked in its infancy until it reached the meridian of its splendor. There it bloomed, and flourished, and spread its wings far and wide, till its achievements were seen in every city and town, and the East became the emporium of all the arts and implements of civilized life. From the land of the primeval patriarchs the wave of progress rolled westward over the sands of the desert to the delta of the Nile. It was carried by the ships of Tarshish to Greece and Carthage. From Athens it shone over the western gulf

till it was seen by the men of Latium, who came to walk in its sheen and light their torches in the flame of art and science. The city of the Cæsars became the focus where centered the rays of every star that glittered in the broad firmament of classic literature. It moved slowly over the lofty Alpine peaks to the land of the Gaul, and eastward, where the children of Thuisto drank from the Pierian spring. Again, it crossed the burnished waves, and flooded the rocky shores of Britain and the vine-clad hills of Caledonia. It is true that Ireland enjoyed a civilization anterior to this period, but it had been partially destroyed by the Danes, who left their homes beneath the gleam of the Polar Star to seek empire and fame on the isles of the western ocean.

After a period of four thousand years we look back through the misty haze, and see the ruins that have been scattered beneath the savage tramp of armies and the ruthless march of time. Where are the cities of Syria? Where are the triumphs of the Phœnicians? Where are the temples and tombs of the Pharaohs? Covered with the dust of the silent centuries. Where are the Corinthian columns that adorned the temples of Greece? Where are the Parthenon, and the Erectheum? Where is the mental sheen that once sported with the rippling waves of the Bosphorus? Where is Byzantium, the pride of Marmora, the glory of the Eastern Empire, hallowed by the memory of a long line of illustrious sovereigns? Where are Carthage, Hippo, and Alexandria, once splendid cities? Alas! they have withered! They have been swept away by the tide of Moslem conquest; they have passed under the domination of the Crescent; and the

wandering Arab now walks with all the pride of a Roman amidst the silent monuments of a world that has passed away. As it has been in days gone by, so it will be in future ages. The world may progress until the achievements of the nineteenth century shall be regarded as the works of a child, and the thoughts of our leading minds may be classified with the thoughts of babes; and yet there will be a halt, and a pause, and a change, and a fall. Are we superior to the ancients? Can this age count a Homer or a Virgil, a Horace or a Xenophon? Can this age boast of its sculptors and painters? O Pericles! arise from thy silent grave, arise like a "god from the tomb of ages," and show the splendor of thy reign to the egotists of our century! Come forth, Augustus, with thy long train of immortals, and dazzle the world with the brilliancy of thy era! Awake, Amenophis, from thy slumber of thirty centuries and more, and envelop the globe in the sheen of thy noble galaxy!

I believe with Lord Macaulay, that some traveler in distant years, from New Zealand, will take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul. I believe that the famed city of the British Empire, the metropolis of the world, will pass away like Palmyra of the desert, and become the den of wild beasts and slimy reptiles. I believe that beautiful Edinburgh will decay like the proud capital that once stood sentry upon the borders of the Tigris. I believe that the roar of the lion will yet echo among the ruined columns and deserted streets of Paris, and the wolf will feed her young amidst the tottering walls of Windsor Castle, and the jackal will romp and play among the crumbling towers of New

York and Washington. For the last four thousand years civilization has followed the path of the sun, until it has reached its noontide splendor on the shores of the Western Hemisphere; and the history of the future will be the history of the past. Night shall close the glory of day; the yellow tints of twilight shall be followed by the maiden blush of morn.

Civilization is like the flowing and ebbing of the tide; it is like the change of seasons, the periods of human life, the history of nations and races. Amidst the gloom that shall brood over the trophies of the dead, the light of glimmering stars will ever shine in the heavens to guard the realm of shadows and sing the rise of a newborn day, when intellectual giants will tread all the heights and sound all the depths of human lore.

But you tell me that I am judging the progress of the future by the standard of a few centuries. You tell me that my scope is limited, and I form my opinions with the knowledge afforded by the rays of historic light. You tell me that beyond the range of written records there is a land of darkness, called the realm of pre-historic existence. You tell me that in the distant æons, far beyond the ocean that hems in our view, there was naught but inorganic life. This grew in the march of ages to organic life, containing germs of animal life, which evolved the lower grades of animal organism, succeeded by the higher, until the rational species was engendered, and took the shape and form of man. You tell me that the intellectual splendor of the nineteenth century is the development of cycles upon cycles, and on the same principle you conjecture

for the human species untold magnificence, which shall be manifested in the supremacy of spirit over matter, of virtue over passion.

This might be true, and I do not gainsay the possibility of this theory; but I can not prove the verity of the premises and conclusions. I stand on the shore of a vast continent, and look out over the burnished deep, sparkling with the golden tints of the setting sun, and a speculator tells me that beyond those blue waves there is another continent that extends into illimitable zones of light, variegated with iridescent shades, and that that country is inhabited by a race of giants who are so tall that they must stoop to catch the flying clouds. I ask him what evidence can he produce for this averment? He replies that the farther we travel towards the realms of the evening skies, the larger the species grow. He tells me that back beyond the wilderness there is a race of pygmies more insignificant than the Lilliputians, and in proof of his declaration he brings me back over four thousand miles of plain and highlands, and yet we fail to find the race of dwarfs. We reach another sheet of water which rolls its crested surge in mad fury against the jutting rocks, bidding defiance to the ship of the mariner. This liquid expanse has never been plowed by the wheel of steamer, and my speculator has never received any tidings of the world that is wrapped in eternal darkness behind the gates of "roseate morn." But he maintains that beyond those empurpled billows, in a realm that stretches out beneath the skies of the Orient, the race of pygmies dwell. He expects me to bend beneath the forest

shades and make an act of faith in the existence of these two worlds, on no other authority than the dreams of his speculative mind.

I do not totally repudiate the theory of evolution. To a certain extent I believe in this doctrine. When the school of Darwin can replace the missing links and connect the broken chain, I will accept their tenets.

I can not see that Mr. Ingersoll is ahead of his age; nor is he the realization of that human perfection which is foreign to every selfish motive, and worships at the shrine of pure and unadulterated philanthropy. The philanthropist is above every personal consideration when the weal of humanity is imperiled. Is Mr. Ingersoll actuated by such exalted principles? Why does he not labor without remuneration?

Mr. Redpath, in his biography of the famous agnostic, says that Colonel Ingersoll is not a wealthy man, but that he lives like a wealthy man. His income, according to the same authority, averages about fifty thousand dollars per year. To put the figures at the very lowest, I am satisfied that he makes twenty-five thousand dollars per year by lecturing, and perhaps ten thousand dollars more with his atheistic books. Would a man, whose heart and soul is wrapped up in the aggrandizement of humanity, would a pure philathropist dispense the gospel of free thought and perfection at the exhorbitant price of one thousand dollars a sermon?

The Colonel told the people of Chicago, that if they would publicly express their disbelief in the tenets of Christianity, they would be dismissed by their

employers. In the first place, he knows that a man of common sense, especially here in America, would not discharge an employee on account of his religious convictions. But is there not some motive behind that advice? Yes; for he says, Keep quiet, do n't say a word, but give me your money, and I will do your talking for you. He says that Moses did not want any opposition in the miracle business, and it seems that Ingersoll does not want any opposition in the lecture trade. Is that true philanthropy?

I get a salary of six hundred dollars a year; and yet the Colonel calls me an "impostor," because I take enough compensation to buy bread and clothes for the labor that I expend in my efforts to prevent crime. He exacts twenty-five thousand dollars a year for opening the floodgates of iniquity, by removing all barriers and destroying the law of responsibility. Yet he poses as the angel of love, who has come to redeem the world. While I speak, there arises in my vision the form of a young priest leaving his native hills, washed by the billows of the Northern Ocean. He bids good-bye to the friends of his youth and the companions of his school-days; he tears himself from the last fond embrace of a loving mother and hoary-haired father. He bends to receive the farewell kiss of brother and sister. The ship is moving from the wharf, and he stands on the deck, and gazes into the streaming eyes of loved ones, whose hearts are breaking. He sails over thousands of leagues, and finally lands on the island of Molakai, where he devotes his life to the care of lepers. By a stroke of his will he has erected an everlasting and insurmountable barrier between himself and the joys and hopes and pleasures

of civilized life and refined associations. He buries the remembrance of happy days in his unremitting efforts to alleviate the miseries of the plague-stricken people, until he becomes a victim of the loathsome contagion. Still he labors on, regardless of pain and sorrow, till the flesh falls piecemeal from his bones, and he sinks into the arms of death.

Again, another vision arises before me. It is a corpulent old gentleman, reposing upon the couch of comfort, surrounded by wife and children, and all the endearments of home and friends, all the luxuries of body and mind, pouring forth fierce diatribes against the leper-priest at a thousand dollars a diatribe. Raising his voice to the highest pitch, clothing his thoughts with gems of poetry and jewels of eloquence, robing his face with every expression of scorn, hatred, and derision, the ruthless agnostic denounces Father Damien as a hypocrite and impostor for whispering words of love and comfort into the ears of the wretched victims of a dreadful malady. Which one is the philanthropist, and which one is the misanthropist? I leave the decision of this question to the unbiased verdict of my audience.

No man should address the public on any question until he is thoroughly informed, and historical misstatements are strong indications of dishonesty. A man who can not see but one side of any question is undoubtedly a narrow-minded man. And a man who draws general conclusions from particular premises does not (in the words of Herbert, in his history of the Rebellion, when speaking of the incompetency of generals) know any more about logic than a "goose knows of grammar." That Mr. Ingersoll is wanting

in probity, that he is mendacious, that he can never see any plausibility in the views of his opponents, that he distorts and fabricates history to accomplish his venal purposes, that he condemns a community, or party, or creed for the shortcomings and faults of a few, that his utterances are filled with hatred, scorn and malice, must be evident to those who have followed his public career for the last quarter of a century. That he is narrow-minded, illogical, and untruthful, I will refer my auditors to his political speech in Indianapolis, September 21, 1876. When you read this speech, I think you will agree with me that Ingersoll is a one-sided man, that his little mind is warped by prejudices, that he has no idea of justice, and, if he had the power, that he would be a tyrant of the darkest type.

LECTURE III.

INGERSOLL says that "The Pentateuch was written hundreds of years before the time of Moses."

The Bible was a most sacred document among the Jews. It was the foundation of their national existence. It contained their constitution and their laws and the history of their origin, their migrations, their enslavement and liberation, the triumphs of their heroes, and the conquest of their armies, the establishment of their government amidst the wild and predatory hordes that roamed over the desert of Arabia, and their final settlement in the Promised Land. This inspired document was kept inside the Ark of the Covenant, and the Jewish monarch was obliged to have a copy of it, and to "read it all the days of his life." The people were familiar with its contents, for they were constantly reminded of its precepts and injunctions, and during the Feast of Tabernacles, one of the great annual festivals of the nation, it was read before the multitude. No interpolation of a serious nature, or of important magnitude, could have been made without the knowledge of the people. As they were acquainted with the teachings of Moses, they would have detected any doctrine falsely attributed to his time. Moreover, as the laws contained in Deuteronomy, and scattered throughout the other books of the Pentateuch, were irksome to the Jewish people, they would have rebelled against this code of precepts if there had been any doubt as to the authenticity of the work. The universal acceptation of the Mosaic

records is proved by the fact that the children of Abraham all over the world for more that three thousand years, though wandering for nineteen centuries without a national existence, deprived of king and prophet, altar and throne, have tenaciously maintained the authenticity of their sacred books. This universal credence is the strongest argument that can be produced against the charge of forgery.

Mr. Ingersoll is a lawyer, and can not be ignorant of the right of prescription. When a family have claimed and enjoyed undisputed possession of a farm of land for ten generations, they can not be deprived of their rights, until it has been proven beyond the least shadow of doubt that they never had a legitimate title. The burden of proof falls upon the new claimant, and the original owners can not be molested, until his pretensions are confirmed by indisputable facts and incontestable arguments. Now, the Jews have held the Pentateuch in the greatest veneration as the authentic record of events that occurred in the days of Moses, and written by the hand of the lawgiver himself. They have held these books, not for ten, but for a hundred generations. The testimony of the Jewish nation is fortified by the universal belief of the Christian world, and still further corroborated by the acknowledgment of the oldest and most reliable historians belonging to the different nations of the pagan world. Manetho in Egypt, Strabo in Greece, Diodorus the Sicilian, and Tacitus the Roman speak of Moses by name in their allusions to the sacred books of the Jews.

Why do we believe that the Federalist was written by Madison, Hamilton, and Jay? Why do we

believe Columbus discovered America in 1492? Because the concurrent voice of history and tradition asserts these facts. Why do we believe that Luther originated the Reformation? Why do we believe that Charlemagne was crowned Emperor of the West in Rome, on Christmas day, in the year 800? Why do we believe that the University of Paris was founded in 729? Why do we believe that Charles Martel overthrew the Saracens on the field of battle between Poitiers and Tours; and that the Gothic dominion in Spain was contracted by the treason and apostasy of Count Julian? Why do we believe that Cæsar was assassinated in the Roman Senate by Brutus, Cassius, and their confederates? Why do we believe that Catiline conspired to overthrow the Government of the Roman people? Why do we believe that Cicero delivered the orations that were attributed to him? Why do we believe that Demosthenes is the author of the Philippics and Olynthiacs? Why do we believe that Homer wrote the Iliad and Odyssey, and that Æschylus wrote the Furies and Prometheus Bound? Why do we believe that the Ptolemies reigned in Egypt, and that Cyrus and Cambyses ruled in Persia? Why do we give credence to these and a thousand other facts that fill the immortal page of history? Because these acts were accomplished, and these facts occurred in the lifetime of men who could have contradicted these statements, if they had been tinged with error and falsehood. They were transmitted intact to the next generation, and so they have come down to us over the wide gulf of ages, sanctioned and sustained by the harmonious voice of history and tradition. The authenticity of the Pentateuch is

clothed with the same authority, supported by the same voice, and hallowed by the reverence of three thousand years, and, therefore, its authenticity is corroborated and secured by the law of prescription.

It is true that Biblical critics, from a scientific standpoint, have differed in their views about the authenticity of these ancient books. Those who maintain a later origin for the work aver that there are some passages that could not, with truth, have been written at that time. The thirty-first verse of the thirty-sixth chapter of Genesis relates that "the kings that ruled in the land of Edom before the children of Israel had a king, were these." The force of this passage evidently shows that there were kings in Israel before this text was written. Now, Saul was the first king in Israel, and he lived four hundred years after the date of Genesis. Justly, therefore, do Biblical scholars contend that the passage quoted was never written by Moses. But the difficulty is easily solved. Moses kept a diary of the events of his time, recording all the facts that occurred in his day, together with a history of his race, partly preserved by the voice of tradition, and supplemented perhaps by divine inspiration. This diary was digested and redacted, first by Josue and the seventy elders, and later by Ezra. In making a redaction of the events written by the great legislator, the compilers would make notes and comments. The first Bibles were not divided into chapters and verses, and the original footnotes and annotations, such as the text quoted, and the constantly recurring phrase "to this day" (and the last chapter of Deuteronomy, which was appended by Josue, the first redactor), these and similar

texts and parts written as comments, were afterwards incorporated in the sacred volume. The thirty-fourth chapter and first verse of Deuteronomy can be explained in the same way. The thirty-fourth verse and the thirty-second chapter of Numbers, together with the sixteenth to the thirty-fifth Exodus, can be easily explained. There it is said that the "sons of Gad built Dibou," etc. These passages present no anachronism; for Reuben, Gad, and half of the tribe of Manasseh had already acquired possessions on the eastern shores of the Jordan before the rest of the people had passed to Canaan.

Many eminent critics, and among them Cornelius à Lapide, in elucidation of texts that call for a later authorship, offer the complementary theory, or the theory already suggested, that such passages were appended by the redactors of a subsequent date. Eichhorn and Rosenmüller, although rationalists, and Hengstenberg and his school, maintain the integrity of the Pentateuch with all the difficulties presented. Delitzsch, Schultz, Kurtz, and other scholars of note, accept the genuineness of Deuteronomy. But Deuteronomy speaks of the second, third, and fourth books; and Genesis is an introduction to these books; therefore, they are necessitated to admit the genuineness of the other four books. The moderate school of England maintains that Moses wrote the entire book of Deuteronomy, and large parts of the remaining four books.

It is also admitted that there are many repetitions and slight discrepancies in some of the statements; but these objections present no grave embarrassment to the Biblical critic. Moses was eighty years of age

when he entered the wilderness, and he lived through the most stirring scenes in the history of the chosen people, and we can easily understand these redundancies and unimportant contradictions. He would, no doubt, reiterate his injunctions and ordinances either through forgetfulness, or for the sake of emphasis. In nearly every letter that Lord Chesterfield wrote to his son, he speaks of the Graces; "the Graces, the Graces, do n't forget the Graces." Could not Moses have been actuated by the same motive, that is, to impress indelibly upon the minds of the chosen people that they must not forget their God?

Again, they say there is a difference in the style found throughout these books. In some places Moses calls the Creator Jehovah, and in other places he uses the term Elohim. The first of these expressions corresponds with Almighty, Allwise, and the second designates the Supreme Being without his attributes. The same person, living under different conditions, might employ a different phraseology in the expression of his ideas. Moses, wandering over the trackless desert where there was scarcely a tree to afford shade for his weary, toilworn comrades; Moses, exasperated, chagrined, and discouraged by the repeated murmurs from the lips of his people, would naturally be more prosaic than Moses coming down from the sacred Mount that shone with the glory of the divine beauty of God.

"Great and stirring events," says Henry Giles in his biography of Curran, "make orators." Patrick Henry before the Virginia House of Burgesses was different from Patrick Henry following the peaceful occupation of a husbandman. At one time the holy lawgiver

might speak of the Creator as the Supreme Being, the author of life and existence; at another time he might expatiate on the wisdom and power of God, and couch his ideas in language that would convey that meaning.

But it is contended that the style of the Pentateuch resembles the style found in the later books of the Ancient Testament. That would not impugn the authenticity of the books of Moses. The laws and ordinances contained in the Pentateuch were constantly perused by the children of Israel, and without having recourse to other means, we can easily account for this similarity of style. If we incessantly peruse the works of Dickens, or the works of Scott, we will unconsciously imitate the style of Dickens or Scott.

I will conclude the discussion of this phase of the question with a quotation from the pen of Dean Milman in his "History of the Jews:" "Who but Moses ever possessed such authority as to enforce submission to statutes so severe and uncompromising? To what other period can the Hebrew constitution be assigned? To that of the Judges,—a time of anarchy, warfare, or servitude? To that of the Kings, when the Republic had undergone a complete change? To any time after Jerusalem became the metropolis, when the holy city, the pride and glory of the nation, is not even alluded to in the whole law? After the building of the Temple, when it is equally silent as to any settled or durable edifice? After the separation of the kingdoms, when the close bond of brotherhood had given place to implacable hostility? Under Hilkiah, under Ezra, when a great number of the statutes had become a dead letter? The law depended on a strict and equitable partition of the land. At

a later period it could not have been put into practice without the forcible resumption of every individual property by the State; the difficulty, or rather the impossibility of such a measure may be estimated by any reader who is not entirely unacquainted with the history of the ancient Republics. In other respects the law breathes the air of the desert. Enactments, intended for a people of settled habitations and dwelling in walled cities, are mingled with temporary regulations, only suited to the Bedouin encampment of a nomad tribe. There can be no doubt that the statute-book of Moses, with all his particular enactments, still exists, and that it recites them in the same order, if it may be called order, in which they were promulgated." (Page 52.)

Mr. Ingersoll states that "the Pentateuch has been borrowed from the Vedas." In speaking of the creation of Adam and Eve (Skulls, p. 6), he says that, "I read in another book what appeared to be an account of the same transaction; it was written about four thousand years before the other (that is Genesis). All commentators agree that the one that was written last was the original, and that the one that was written first was copied from the one that was written last." In his "Mistakes of Moses," page 11, he states, "I want you all to know that there was no contemporaneous literature at the time the Bible was composed; and that the Jews were infinitely ignorant in their day and generation; that they were isolated by bigotry and wickedness from the rest of the world."

Where was that "book written four thousand years before the Bible," if "there was no contemporaneous

literature" at that time? How could the Israelites borrow from the Vedas, when they "were infinitely ignorant, and were isolated from the rest of the world by bigotry and wickedness?" Were the Vedas written four thousand years before Genesis? All critics admit that Genesis was written when the Israelites were wandering in the desert; and that period, according to the testimony of history, was about fifteen hundred years before the birth of Christ. Bettany, discussing the origin of the sacred books of the Brahmans, claims in his "History of the Religions of India" (p. 2), that "the best opinions place the date of the Rig-Veda somewhere between eight hundred and twelve hundred years B. C." The Rig-Veda is the most ancient of the Vedic books, and since its origin is at least two hundred and fifty years later than Genesis, how could Moses have borrowed his ideas from the Brahmans? In that case the author of the Vedas must have written his book 4250 years before he was born.

Moreover, the Pentateuch is older than the sacred records of any other people. Milner, in "Religions of the World" (p. 535), fixes the date of Buddha's death, according to the authority of Abel Remusat, in the year 950 B. C. However, Bettany gives him a much later period. "Many good authorities," he writes, "formerly placed him in the sixth and seventh centuries B. C.; but the latest, and apparently the most reliable views, assign him to the fifth century B. C., and place his death at about 420 or 400 B. C." (Gr. Rel. India, p. 119.)

The same authority informs us that "almost the only means we have of indicating Zoroaster's date,

is the fact that when Cyrus reigned, in the sixth century, the Magian religion was firmly established in Western Iran. Various conjectures assign him dates between 1000 and 1400 B. C." (Gr. Rel. India, p. 250.) But the Zendavesta was not written for many centuries after the death of Zoroaster.

If the author of the Pentateuch had appropriated the ideas contained in the Vedic hymns, would not these ideas be found in his work? Are there any traces of the Brahmanic cosmogony and theology to be found on any page of the Genesiac narrative, and in the ordinances of Deuteronomy? Moses taught the infinitude of a Supreme Being who is the Creator of the universe, and who is essentially distinct from all other existences, and whose essence is separated from the essence of finite being by an eternal line of demarkation. Dr. Muir's literal translation of one of the Vedic hymns is irreconcilable with the simplicity of the Genesiac narrative.

"The one which lay void and wrapped in nothingness was developed by the power of fervor. Who knows, who here can declare, whence has sprung, whence, this creation? The gods are subsequent to the development of this universe; who, then, knows whence it sprung, from what this creation arose, and whether any one made it, or not? He who in the highest heaven is its ruler, He verily knows, or even He does not know." (Bettany, Gr. India, Rel., p. 6.)

The following lines from the same source will throw light upon the question. "Fear not to pass the guards, the four-eyed brindled dogs, that watch for the departed. Return unto thy home, O soul! Thy sin and shame leave thou behind on earth! Assume

a shining form, thy ancient shape, refined, and from all taint set free." (Ibid, p. 16.)

These quotations demonstrate that the cosmogony of the ancient Brahmans was a tissue of absurdities and contradictions, placing the almighty creative Power in a state of nihility, posterior to the worlds which he has made and rules. They also prove that pantheism was a dominant feature of their worship, and that they adored and apotheosized the powers of nature. I might, on the same authorities, state that the religions of all Asiatic tribes and peoples differ as widely from the Bible as the teachings of the Egyptian priests and astronomers differed from the tenets of Christian theology and the verdicts of modern science; as widely as the mystagogues of Greece and Rome differed from the dogmas of the leader who conducted the enslaved sons of Abraham from Goshen to the burning peaks of Sinai.

If Mr. Ingersoll has found the name of "Adami and Heva" in his mythological works describing the creative act of the "Supreme Brahma," could not that similarity be explained in a way that would strengthen the genuineness and veracity of the Old Testament?

More than three thousand years ago there dwelt a people on the borders of Israel that were famous for their naval and maritime powers. The ships of Phœnicia had broken the waves on every sea, and their sails had fluttered in every breeze. They were seen in every port that smiled on the Mediterranean; they had passed the Pillars of Hercules and sailed over the western oceans, until they reached the isles that were regarded by the Romans fifty generations later as the Ultima Thule, or the last land in the region

of the setting sun. They had doubled the southern cape of Africa, passed through the Arabian Gulf, and touched the shores of India, where they carried on mercantile trade with the natives. Is it not consistent to credit the theory that the people who introduced letters into Greece, who colonized the northern coast of Africa and furnished the nations of the earth with instruments of bronze and iron; is it not credible that the people "who exchanged the purple of Tyre for the precious thread of Serica, the soft tissue of Cashmere for the sumptuous tapestry of Lydia, the amber of the Baltic for the pearls and perfumes of Arabia, the gold of Ophir for the tin of Thule,"—is it not credible that such marvelous people, who were the carriers of the world and brought the nations together by means of commercial interests; is it not credible that these people also familiarized distant lands with the religious principles of their neighbors in the valleys of Israel, and that the priests of pantheistic and idolatrous cults inserted in their sacred records names that are found in the narratives of the chosen people?

LECTURE IV.

INSPIRATION consists in the fact that God enlightens the mind of the author to know the truths, and moves his will to write these truths, and preserves him from error while writing. The substance of revelation consists in mysteries above the power of reason to comprehend or to discover, and truths which the intellect is incapable of fathoming or ascertaining. A person may be inspired by the Holy Ghost to write history with which he is familiar, either by personal knowledge, or which is conveyed to his mind by the voice of tradition.

The spirit of truth may inspire an author to appropriate the maxims, aphorisms, proverbs, truisms, and apothegms of philosophers; the dictums, laws, and sayings of moralists; the statements of historians; the conceptions of poets, and the metaphors of orators. St. Paul quotes Epimenides in that famous passage where the Cretan philosopher calls his countrymen "liars, evil beasts, slothful bellies." While these expressions were not inspired in their original conception, yet, as they contain moral and historical truths which can not be altered, God may prompt the sacred penman to adopt these thoughts and ideas, and the writer, actuated by this divine influence, pours forth his soul's conceptions couched in the language of profane authors. The vain reasoning of the wicked found in the second and fifth chapters of Wisdom, the reproaches of Job's friends, and other passages of a similar nature, although not inspired thoughts of

those who first uttered them, yet they were written by the spirit of inspiration acting on the mind of the sacred author.

Inspiration extends to truths, to every doctrinal and moral fact, and to the substance of every historical fact. However, it does not comprehend the language, style, phraseology, and words, except in some cases, where the significance of a statement or verity would depend on the choice of terms. It is generally claimed by theologians that the sacred historians and inspired oracles were not blind instruments in the hands of Omnipotence, but intelligent men, using their reason and exercising their judgment in the selection of language; and that they were assisted by the Holy Ghost in these difficulties where human frailty would have been unequal to the task, and where unaided reason would have failed. The author of the "Second Book of Maccabees" tells us that he has finished a work whose human character is not free from that imperfection which is always and everywhere a concomitant of human nature. "If I have done my narration well, and as it becometh the history, it is what I desired; but if not perfectly, it must be pardoned me, for it is hurtful to drink always wine or always water, but pleasant to use sometimes the one and sometimes the other; so if the speech be always nicely framed, it will not be grateful to the readers." (15—39—40.)

It is not necessary to maintain that inspiration embraces every insignificant fact—which neither enhances nor diminishes the value of the truth inculcated. The inspired man may write the description of a battle between the Jews and Gentiles for

the purpose of demonstrating the exercise of Divine providence toward the chosen generation. In stating that the legions fighting under the standard of divinely-appointed warriors were victorious, it would not be necessary to give a complete account of mutual losses; and a slight inaccuracy, arising from the misrepresented views of the author, would not militate against the divine inspiration of the historical fact. The Church has decided, and commentators of different sects usually agree with the decisions of Rome on this point, that the truth intended to be conveyed by this fact, together with the fact itself, is inspired; but the general opinion of Biblical scholars holds that the minute circumstance may not always be comprised in the scope of inspiration.

In the February number, 1884, of the *Nineteenth Century Review* there is an able article on this question by the brilliant pen of Cardinal Newman, in which the eminent Churchman writes: "And here I am led to inquire whether *obiter dicta* are conceivable in an inspired document. By *obiter dicta* I also mean such statements as we find in the Book of Judith, that Nabuchodonosor was king of Nineveh. Now, it is in favor of there being such an authoritative *obiter dicta,* not doctrinal, but mere unimportant statements of facts. There does not seem any serious difficulty in admitting their existence in Scripture. Let it be observed, its miracles are doctrinal facts, and in no sense of the phrase can be considered *obiter dicta.* The two councils, Trent and Vatican, decide that the Scriptures are inspired throughout, but not inspired by an immediately divine act, but through the instrumentality of inspired men; that they are inspired in all mat-

ters of faith and morals, meaning thereby not only theological doctrine, but also the historical and prophetical narratives which they contain, from Genesis to the Acts of the Apostles; and lastly, that, being inspired because written by inspired men, they have a human side, which manifests itself in language, style, tone of thought, character, intellectual peculiarities, and such infirmities, not sinful, as belong to our nature, and which, in important matters, may issue in what is called, in doctrinal definitions, an *obiter dictum.*"

Although the Council of Vatican has declared "that the books of the Old and New Testament are to be received as sacred and canonical in their integrity, with all their parts as they are enumerated in the decree of the Sacred Council of Trent, and are contained in the old Latin edition of the Vulgate;" although the Vatican fathers declared the authenticity of the Vulgate version, yet they did not claim that this version is inspired and totally free from minor imperfections and inaccuracies. The Old Testament was written in Hebrew, with the exception of Tobias and Judith and three chapters of the first book of Esdras, and portions of Daniel (written in Chaldaic), together with Wisdom and Second Maccabees (written in Greek). There were many versions of the Ancient Testament, and these, having been made by translators belonging to different ages, were not preserved from every error. The copyists often made mistakes in the significance of terms, owing to their imperfect knowledge of the language and the idioms of ancient times. Besides, there were no divisions of chapters, verses, sentences, phrases, and words; and hence it was often difficult to decipher the mean-

ing of the original writer. Again, as there was no printing-press when the Bible was written, and for thousands of years after, the originals were preserved in the chirography of the writer, and frequently the letters were so badly formed, or grew so indistinct in the flight of time, that translators and copyists could not always precisely decipher the meaning of every word. Moreover, through forgetfulness or inattention, a transcriber might omit a word, phrase, or clause, add or drop a cipher, and thus inadvertently augment or diminish the force of expressions, or alter the import of the sacred books in matters of less moment. This explanation, which is very brief, owing to my limited time, can satisfactorily account for all discrepancies found in the Bible. No two translations of Homer's "Iliad" are precisely the same in all details, and yet who would say that Homer never wrote the "Iliad?" Why, then, should we reject the inspiration of the Bible because slight discrepancies have crept into it through the fault of transcribers and translators?

In criticising a work, we should weigh seriously the motives that actuated the author, and the substance of his narrative. It would be the acme of ineptitude to look for a disquisition on ethnology in a history of our country's exploration and colonization; although many nations and races came together and formed this mighty empire; and their progenies have coalesced into a vast conglomeration, engendering all the characteristics of a distinct nationality. It would be preposterous to expect a thorough dissertation on the glacial ages in "America's Wonderland" by Buel; it would be absurd to

seek the causes of climatic mutations in the "Fall and Decline of the Roman Empire," although Gibbon refers incidentally to some of the active agencies that modified the temperature of European countries. These works were composed for the accomplishment of particular purposes, and are not supposed to discuss questions of a nature entirely foreign to these objects.

Let us apply the same criterion to the Bible. It was the design of Moses to write an epitome of the history of creation, the fall of pristine man, the origin of evil, the promise of a redemption, the vocation of Abraham, and the annals of the chosen people up to his time; to establish a constitution, and to promulgate laws; to institute a priesthood, and to formulate a ritual containing all the ceremonies connected with the ancient sacrifices that were enjoined in testification of God's supremacy over life and death, and man's dependence on, and indebtedness to, the Creator,—all commemorative of the atonement that would be made by the newborn King of Israel. Cosmogony and astronomy were not comprised in his design, and he never refers to these sciences, unless when he wishes to teach the holy nation that their God, unlike the gods of Egypt and Syria, is eternal and omnipotent, the creator and preserver of the universe. He ever draws the line of demarkation between the finite and the infinite, and he constantly reminds the people of Israel that the divinized beings of pagan mythology and idolatry were the creations of a power whose life is not measured by cycles, and whose immensity is not circumscribed by worlds.

Although the inculcation of scientific truth did not

lie within the province of the venerable legislator, yet his system of astronomy and cosmogony was far in advance of his age, and his doctrines have never been falsified by the progress of three thousand years.

That we may place a valuation on the scientific acquisition of Moses, let us examine the puerile speculations of his age. The erudite Dr. Zahn gives us the following account of the scientific theories among the ancients. "According to the Sandwich Islanders, all was originally a vast ocean. It was then that an immense bird deposited on the waters an egg, from which arose the Islands of Hawaii. But the idea of a world egg is not peculiar to the Hawaiians; it obtains among the Polynesians generally, and has prevailed among many peoples of the Old World as well. We find special prominence given to it in the ordinances of Menu, wherein the Hindu cosmogony is developed at length. According to the Shastras, the earth consists of seven concentric oceans and as many continents. They are arranged, in regard to each other, like the waves produced by throwing a pebble into the water. The first ocean is filled with salt water, the second with milk, the third with curds of milk, the fourth with melted butter, the fifth with the juice of sugar-cane, the sixth with wine, and the seventh with fresh water. The continent at the center of the earth is two hundred and fifty thousand miles in diameter. Mt. Menu rises to a height of six hundred thousand miles. Homer believed that the sun quenched his fires every evening, and relighted them every morning, after having immersed himself in the deep waters of the ocean. Thales and the Stoics taught that the earth is spher-

ical, like a ball. Anaximander maintained that it was in the form of a stone column. Many fancied it to have the form of a cube, and to be attached by its four corners to the vault of the firmament. Others, and among them Leucippus, imagined it to have the shape of a drum. Epicurus, who accepted the popular belief, taught that the stars were extinguished when they set, and relighted when they rose again. Anaximenes maintained that the earth is flat, like a table. In accordance with the generally-accepted opinion of his age, he taught that the stars were fixed like nails in a solid, revolving sphere, which was invisible by reason of its transparency. Plato regarded the heavenly bodies as animated beings. The world, according to him, was but an animal, and its spherical form was the type of perfection." (Zahn, Bible and Science, p. 24, etc.)

In contradistinction to these fantastic speculations, let us examine the inspired record of Moses, and place his notion of the origin of matter and life in juxtaposition with the latest verdicts of modern science. What has science concluded on this question? Putting aside the primordial act of creation, science maintains that inorganic existence preceded organic; the latter passing through many stages, until it evolved the germs of the lowest grades of animal life. What does Genesis teach on this subject? Of course I speak merely of the order in which its different modes of existence were realized, and separate this topic entirely from the discussion of the evolutionary theory. In the first chapter of Genesis we read that, "In the beginning God created heaven and earth." He created the matter which composes

the heavenly bodies and the globe upon which we live. "And the earth was void and empty, and darkness was upon the face of the deep." Darkness is simply an absence of light, and Mr. Ingersoll claims that Moses was ignorant of this truth, since he speaks of it as something real, and, therefore, he must have thought it an entity. Do we not often say that the night is dark, darkness has overspread the earth, and use other expressions of this nature, which signify the absence of light? Moses used the ordinary mode of conveying his ideas, and, like other men in similar circumstances, followed no philosophical rule. "And God said, Let there be light, and light was made." According to Quackenbos, "Light is one of the modes of force, originating in molecular motion." It is supposed, from this definition, that the existence of molecules is anterior to the generation of light, and the creation of the latter is the primordial and essential result of molecular motion. This theory is in perfect concord with the inspired record, for the production of light is mentioned immediately after the creation of heaven and earth in a chaotic state.

Mr. Ingersoll contends that the author of the Genesiac narrative thought that light and darkness could be mixed, when he said "that God divided the light from the darkness." But we frequently say that it is day, because the sun is above the horizon; and that it is night, because darkness has followed the setting of the sun. This is the usual mode of distinguishing the two parts of that space of time required for the revolution of the earth. While we express our thoughts in terms identical in significance with the words found in Genesis, yet it is far from

our minds to convey the idea that light and darkness are compatible. They are separated by the diurnal motions of the globe.

Again, the Colonel adverts to the fact that "the branches of the trees laughed into blossoms, and the grass ran up the shoulders of the hill, and not a solitary ray of light had left the eternal quiver of the sun; and I do not thing that grass will grow to hurt without a gleam of sunlight."

We have already defined light, and we have seen that this mode of force is coeval and coextensive with molecular existence, and Moses speaks of this force being created the first day. Light was then in a chaotic condition, scattered through the universe in luminous atoms. There is a molecular affinity, in virtue of which the different particles of light assemble in vast spheres, like the sun and the stars. This did not occur until the fourth day or period. However, there could have been sufficient light and heat in the luminous atoms and smaller bodies to germinate the plant kingdom, and this statement is made by Moses where he claims that the potency of these primeval beams was able to produce the brightness of day, which is distinctly mentioned in the fifth verse.

"Let there be a firmament made amidst the waters; and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament."

The firmament is intended to designate the entire space between the earth and the highest star, the lower part of which divides the waters that are upon the

earth, from those that are above, in the clouds. The caustic remark about the ignorance of Moses relatively to the waters of the firmament is very inopportune, since there is not one word in the Pentateuch representing the solidity of the aerial zones. "Then God said, Let the waters that are under the heavens be gathered together in one place; and let dry land appear. And it was so done, and God called the dry land earth, and the gathering together of the waters he called seas."

"Let the earth bring forth the green herb," and this was the third period, when inorganic existence had been prepared by the process of ages for the generation of organic life.

In the fourth period the sun and the moon and stars were formed by the accumulation of all luminous molecules which had floated in a state of chaos through the boundless realms of space.

Then were born the fishes of the sea, and subsequently the animals of the earth; and finally this grand panorama of creation was consummated in the dawn of rational nature and the birth of man, the crowning act of God's creative skill.

J. W. Buel states that "it is now a generally accepted theory that, in its most primitive condition, the earth was a globe of fire, cast off by centrifugal force from some central or larger planet. The secondary condition of the world is supposed to have been a seething, boiling body, as the intensely-heated earth converted the moisture of its envelope into great vapors, which arose till those reaching a cold medium were condensed, and passed back upon the earth in such torrents, as finally cooled the surface of

the globe. Here the waters now found permanent lodgment, gradually accumulating and cooling, until at length they covered the entire globe so as to form one universal sea. These waters, percolating through the rents which steam produced, began visibly to change the surface by causing violent eruptions that threw up vast bodies of land. Life first developed in the sea, and was a simple organization, as well as diminutive in size. As land gradually emerged from the vast expanse of water, new orders of fishes came into existence, to be succeeded by more complex organizations as the land became more able to support such creatures as were adapted to an existence both in and out of water. From the simple, flower-like protozoans that first appeared in the heated waters, there came into being higher orders, as the sea grew cooler." (Story of Man, p. 34-39.) See "The Living World and Sea and Land.") How nicely this theory agrees with the Genesiac description!

I will here read a criticism of the *New York Herald* on a work that has just issued from the press under the title of "Genesis and Modern Science."

"Was the earth created in six days? Is the Bible right, and are its critics wrong? Can the conflict between the Bible and science be amicably adjusted at last? To these queries an affirmative answer is given in a striking volume called 'Genesis and Modern Science,' which is just from the press. Warren R. Perce, a Newport (R. I.) lawyer, is the author of this remarkable book. He has been at work on it for twenty years, and his explanation of the process of creation and its literal agreement with the Bible is not only sensational, but has the ring of plausibility.

"Mr. Perce interprets the Bible through the sciences of geology and astronomy. The theory that the solar system was created in six days (not days, however, as judged by modern standards) is scientifically demonstrated. The Bible, Mr. Perce avers, is not a text-book of science. If the first chapter of Genesis had set forth the creation of the world in full detail, with the origin and laws of matter, the constitution and movements of the sun and planets, such statements could not have been understood at that time.

"But the Bible must be consistent with science. The Scriptures need not say everything, but all they say must be true. Starting with the nebular hypothesis, that the planets revolving around the sun were, in the beginning, rings of flaming matter thrown off by the sun, Mr. Perce holds that the earth and other worlds were formed by the cooling and condensing of these rings in the cold atmosphere. The inner part cooled first and drew together, leaving the outer mass still flaming with incandescent light. This was the creation of the first day out of primeval darkness—the outcome of the command, 'Let there be light.'

THE QUESTION OF LIGHT.

"This may be said to explain away, in a measure, the point urged by some critics: 'How could there be light upon the earth before the sun shone upon it, which was not until the fourth day, according to the Bible?' Science and the Bible are at one here. But ages were consumed in this process. How can it be called a day? The day could not have signified the time between sunrise and sunset, for there was no

sun—no earth in our sense. There were only masses of glowing gases. The real definition of day, according to Mr. Perce, must be a period of darkness, followed by a period of cosmic, or solar, light. The first day, then, was ages long, succeeding the night of chaos.

"As the mass of earth cooled down, becoming more dense, it glowed less and less, some of its substance passing from a gaseous to a liquid state, and the atmosphere was formed, reaching, doubtless, to the moon. Through these vapors the light of the earth grew dimmer and dimmer, and at last glowed no more. This was the second night.

"The vapors, cooled by the air, fell in rain, and cooled the earth, and then rose by its heat, forming clouds. The ocean was then boiling water; but as it cooled, steam no longer rose, the waters were divided from the waters, there were clouds above, oceans and lakes beneath. Then first the sun's rays reached the earth, piercing the vapory clouds. This was the second day; and again science and the Bible agree.

"But now the earth was still cooler, and the inner portion having cooled more rapidly than the outer, the crust was not evenly supported, and fell in ridges, like an apple when the pulp has dried and the skin becomes wrinkled. The ocean flowed into the valleys, and the mountain tops appeared, just as the Bible states: 'Let the dry land appear.'

"Geology shows which portions of the earth thus first appeared. They are authoritatively said to be the azoic (without life) rocks which underlie Canada, Newfoundland, and similar geological foundations. In this way the most solid part of the earth and the

heaviest was toward the north, and as it emerged from the water, the center of gravity of the earth was changed.

THE EARTH SWINGS AROUND.

"It had been revolving with its equator perpendicular to the ecliptic (the path in which the earth travels around the sun). It now swung around on account of the greater weight at the north, which was attracted by the sun, until the equator was coincident with the ecliptic. The consequence of this was that the Northern Hemisphere, always turned to the sun, would have one unending day, the Southern perpetual night. This is precisely the case with the moon to-day. The same side of the moon is always presented to the earth.

"Science shows that the Arctic regions were formerly the warmest portion of the earth's surface. Their temperature, geologists say, must have been tropical. The great coal-beds of Greenland and Northumberland prove this, for coal is nothing but tropical plants which have decomposed under water. Myrtle and tree-ferns flourished in Greenland, and water-lilies floated on what are now Arctic lakes. The theory that the sun shone upon the Northern Hemisphere alone is said to be the only explanation of the formation of coal in the north, and its absence from the land south of the equator. The third day, then, corresponds to what the geologists call the Paleozoic Age, which was one long day for the Northern Hemisphere, where vegetable life, as spoken of on this day in the Bible, was created in great luxuriance.

"And now comes one of the most startling of Mr.

Perce's theories. This third day, he claims, might have continued forever, if the earth had not again changed its position relative to the ecliptic. But just as it had swung round at the close of the second day, so again a change took place, though due to a different cause. The south, being in perpetual night, and so far from the sun, was soon covered with ice. As this ice grew thicker and heavier, the sun drew the great weight toward itself, and the earth's angle changed to that of our time.

"Then first was there a variation of seasons as recorded of the fourth day in the Bible, and the stars and sun began to play their part upon the whole earth. Mr. Perce calls attention to the fact that here the Hebrew Bible uses the word for making or appearing, not creating. Geology, it would appear, also supports this view, showing that some great change took place at the close of the Paleozoic Age.

"With the Mesozoic Age came the fifth and sixth days. The author frankly confesses that geologists find fish long before this; but he states that the Bible does not mention marine plants, and the word translated 'great whales' must refer to the great reptiles, the ichthyosaurus and plesiosaurus. Then geology would agree with the Bible, that birds and these reptiles belong to the fifth stage of creation. Geology confirms the Bible also by declaring the creation of mammals last in order before man.

As to Animal Creation.

"Both the Bible and geology distinctly affirm the separate creations of each species of animals, and disprove the theory that the higher order of animals,

including man himself, have been developed from the lower forms. If it were true that one order, or genus, was developed into another, the book asserts, we ought to find somewhere in the rocks specimens of the intermediate forms which linked the old with the new; but such is not the case.

"The Scriptural history of creation is one of phenomena, not causes or processes. It remains for science to step in as the interpreter, filling out blank spaces in accord with the Bible. The tendency among geologists is greatly to shorten geological time, among theologians to lengthen their estimates of man's existence on earth. It would not be at all strange if all agreed that Adam was created about fifteen thousand years ago, and what has been called pre-historic man is really a descendant of Adam.

"Mr. Perce's theories are certainly startling, and the mass of scientific support and authority which he has called to his aid, is overpowering. His book should arouse no end of discussion." (New York *Herald,* Nov. 28, 1897.)

In conclusion, I will place science and the Bible side by side. Science teaches, first, that water formerly covered the globe; second, this was succeeded by the appearance of land, which, in its infancy, could only produce the simplest form of vegetable life, followed by the higher and more complex forms; third, that plant existence evolved the lower orders of irrational life; fourth, this culminated in the formation of man. This harmonizes with the cosmogony of Moses, according to which there was first water, then plants, followed by irrational creation, succeeded by man.

I will transcribe a few lines from the pen of Professor Edward Hitchcock, president of Amherst College, and an eminent authority on questions of geology. Dr. Hitchcock points out the coincidence between science and revelation.

"They agree in representing our present continent as formerly covered by the ocean. That they were submerged, is one of the best settled principles of geology; and that revelation teaches the same, appears from Genesis i, 1-9.

"They agree, second, as to the agents employed to produce geological changes on the globe; viz., water and heat. Water is the only agency directly named in Genesis; but in Psalm civ, 2, the voice of God's thunder may reasonably be understood to refer to volcanic agency. This same agency is represented as having destroyed the cities of the plains, according to Dr. Henderson's translation of Job xxii, 15.

"Third, they agree in representing the work of creation as progressive, after the first production of the matter of the universe.

"They agree, fourth, in the fact that man is among the latest animals created to inhabit the globe.

"They agree, fifth, in the fact that the epoch, when the existing races of animals and plants were placed on the globe, was comparatively recent." (Elementary Geology, p. 290.)

Yet, after this array of facts, Mr. Ingersoll states that Moses was totally ignorant of astronomy, and hence he was not an inspired man. The renowned agnostic is not a very reliable authority on scientific questions; first, because he is not a scientist himself, and can not be expected to speak with certitude on

subjects with which he is not familiar. In the second place, he never gives any reason for his assertions, thinking, no doubt, that he enjoys the gift of infallibility; and thirdly, because his veracity on all other topics is very shady. Therefore, the Colonel must not be offended if we refuse to accept his naked declarations for inspired oracles.

In our perplexity about the extent of the astronomical and geological erudition possessed by the author of the Pentateuch, we will refer to the verdict of men qualified by their attainments to speak with authority on these questions.

Dr. Zahn writes that "the illustrious scholar Ampère did not hesitate to affirm that either Moses possessed as extensive a knowledge of the sciences as we now have, or he was inspired. 'The first page of the Mosaic account of creation,' declares Jean Paul, 'is of greater importance than all the ponderous tomes of naturalists and philosophers.' Haneberg says that 'the Mosaic idea of creation—an idea to which the sages of India, Greece, and Rome never attained—is something with which we have been familiar from our infancy, and for this reason we do not attach the importance we otherwise should to the inspired words of Genesis. But if we give but a cursory examination to the pagan ideas which prevailed on the subject of creation among the peoples of Egypt, Phœnicia, and Babylon at the time of Moses, and even long afterwards, we shall realize the full importance of the Mosaic dogma regarding God, the world, and man.' 'The Mosaic cosmogony alone,' declares Delitzsch in his commentary on Genesis, 'proposes to us the idea of creation from nothing,

without eternal matter, and without the intervention of any intermediate being or demiurge. Paganism, it is true, permits us to catch a glimpse of this idea, but it is much obscured. Pagan cosmogonies either propose pre-existing matter, that is dualism, or they substitute emanation for creation, and then fall into pantheism.' Even such a rationalist as Dillman, when speaking of the cosmogony of Genesis, is forced to confess that it does not contain a single word which is unworthy of the thought of God. 'From the moment an attempt was made to portray in language intelligible to man the work of creation, it has been impossible to outline a picture which is grander or more worthy. With reason, then, does one see in it a proof of its revealed character; only there where God had manifested himself could he be delineated. It is the work of the Spirit of Revelation.' Contrasting the cosmogonies of the ancient pagan world with that of Genesis, the illustrious Donoso Cortes truthfully observes that 'in spite of the marked differences, they all have this in common, that they exhibit an infinite disproportion between the principle, the mean, and the end; between the agent, the act, and the work; between the Creator, the act, his creation, and the creature. In all of them the universe is superior in dignity and beauty to the Creator who made it by his will, to the agent of which it was the work, and to the principle which gave it being. This does not surprise us when we consider that the universe is the creation of God, while its creator, according to all these cosmogonic systems, was a creation of men. What wonder, then, if the work of the Creator was superior to the work of the creature? Where shall we

find man, who, being part of the universe, is able to form a conception of God, who is greater than the universe, if he be not inspired by God? Who can such a one be, if it is not Moses?' The pagan rhetorician, Longinus, declared that 'the legislator of the Jews, who was not an ordinary man, having strongly conceived the greatness and power of God, expressed it in all its dignity at the beginning of his laws in these words: 'God said, Let there be light, and it was; Let the earth be made, and the earth was made.' 'From the time of Buffon,' wrote Cardinal Wiseman more than fifty years ago, 'system rose beside system, like the moving pillars of the desert, advancing in threatening array; but, like them, they were fabrics of sand; and though, in 1806, the French Institute could count more than eighty such theories hostile to Scripture, not one of them has stood still, or deserves to be recorded.' " (Zahn's Bible and Science, p. 30, *et seq.*)

We see from the authorities of the most eminent writers that Moses, as a scientist, has never been surpassed; that he taught all that the science of three thousand years has discovered; that he has been attacked by the infidels and atheists of this and the preceding centuries, but that his system has never been subverted, that it has remained intact amidst all the revolutions and upheavals of scientific thought and research; and the more light is thrown upon the study of astronomy and geology, the more men agree that the legislator of the Jews was a prodigy of learning and wisdom.

Where did Mŏses get his information? Not from preceding ages, for there are no records to prove that

there was a high state of civilization anterior to his day. Again, if we grant the supposition of Baldwin, that the Cushites enjoyed a degree of culture previous to the origin of the great monarchies whose histories shine through the vista of centuries, would not the nations of the Tigris and the Nile have borrowed and appropriated the works and achievements of this primeval stage of progress? Did Moses glean his ideas from the ancient tenets of Egyptian astronomy, from the dogmatism of the Chaldeans, Phœnicians, and Assyrians? He was far in advance of these peoples; and there is a wide and irreconcilable disparity between the teachings of Moses and the systems of cosmogony and theology adopted by the various nations of the Orient. Since his acquisitions were thousands of years beyond his age, we must conclude that he was either a marvel of genius and a prodigy of wisdom, or that he was inspired. Premising the former hypothesis, we can not account for his extraordinary knowledge, as he was not in possession of means that would enable him to make such remarkable progress, and the conclusion is forced on our minds that we can only give a satisfactory explanation for his scientific acquisitions by granting the fact of personal inspiration. However, I do not advance this as conclusive evidence for the divine character of Genesis; but, to say the least, it prepares the mind for the acceptation of other arguments brought forth for the purpose, and it refutes the absurd idea maintained by Mr. Ingersoll, that "Moses was ignorant of the natural laws."

I would like to ask the famous agnostic, how Moses acquired his wonderful information about the

science of medicine? Does not the medical fraternity to-day agree with every statement pertaining to various diseases treated in the Pentateuch? Where did Moses acquire that knowledge? Again, is not the Hebrew constitution the very acme of human justice and wisdom? Did ever a nomadic tribe enact such just and wise laws? Has the Mosaic code been equaled by the legislation of Solon and Lycurgus? Has it been surpassed by the most enlightened nations of modern times? Are not the laws of all civilized nations based on the doctrines of the Pentateuch? I will give an extract on this question from the pen of the celebrated Chateaubriand.

"It is a reflection, not a little mortifying to our pride, that all the maxims of human wisdom may be comprehended in a few pages; and even in those pages how many errors may be found! The laws of Minos and Lycurgus have remained standing after the fall of the nations for which they were designed, only as the pyramids of the desert, the immortal palaces of dead.

LAWS OF THE SECOND ZOROASTER.

Time, boundless and uncreated, is the creator of all things. The word was his daughter, who gave birth to Ormuzd, the good deity, and Ahriman, the god of evil.

Invoke the celestial bull, the father of grass and of man.

The most meritorious work that a man can perform, is to cultivate his land with care.

Pray with purity of thought, word, and action.

Teach thy child at the age of five years the dis-

tinction between good and evil. Let the ungrateful be punished.

The child who has thrice disobeyed his father shall die.

The law declares the woman who contracts a second marriage to be impure.

The impostor shall be scourged with rods.

Despise the liar.

At the end and the beginning of the year keep a festival of ten days.

INDIAN LAWS.

The universe is filled with Vishnu.

Whatever has been, is he; whatever is, is he; whatever will be, is he.

Let men be equal.

Love virtue for its own sake; renounce the fruit of thy works.

Mortal, be wise, and thou shalt be strong as ten thousand elephants.

The soul is God.

Confess the faults of thy children to the sun and to man, and purify thyself in the waters of the Ganges.

EGYPTIAN LAWS.

Cnef, the universal God, is unknown darkness, impenetrable obscurity.

Osiris is the good, and Typhon the evil deity.

Honor thy parents.

Follow the profession of thy father.

Be virtuous; the judges of the lake will, after thy death, pass sentence on thy actions.

Wash thy body twice each day, and twice each night.

Live upon little.

Reveal no secrets.

LAWS OF MINOS.

Swear not by the gods.

Young man, examine not the law.

The law declares him infamous who has no friend.

The adulteress shall be crowned with wool, and sold.

Let your repasts be public, your life frugal, and your dances martial.

(We shall not quote here the laws of Lycurgus, because they are partly but a repetition of those of Minos.)

LAWS OF SOLON.

The son who neglects to bury his father, and he who defends him not, shall die.

The adulterer shall not enter the temples.

The magistrate who is intoxicated shall drink hemlock.

The cowardly soldier shall be punished with death.

It shall be lawful to kill the citizen who remains neutral in civil dissensions.

Let him who wishes to die acquaint the Archon, and die.

He who is guilty of sacrilege shall suffer death.

Wife, be the guide of thy blind husband.

The immoral man shall be disqualified for governing.

PRIMITIVE LAWS OF ROME.

Honor small fortune.

Let men be both husbandmen and soldiers.

Keep wine for the aged.

The husbandman who eats his ox shall be sentenced to die.

LAWS OF THE GAULS, OR DRUIDS.

The universe is eternal, the soul immortal.

Honor nature.

Defend thy mother, thy country, the earth.

Admit woman into thy councils.

Honor the stranger, and set apart his portion out of thy harvest.

The man who has lost his honor shall be buried in mud.

Erect no temples, and commit the history of the past to thy memory alone.

Man, thou art free; own no property.

Honor the aged; and let not the young bear witness against them.

The brave man shall be rewarded after death, and the coward punished.

LAWS OF PYTHAGORAS.

Honor the immortal gods, as established by the law.

Honor thy parents.

Do that which will not wound thy memory.

Close not thine eyes to sleep till thou hast thrice examined in thy soul the actions of the day.

Ask thyself: Where have I been? What have I done? What ought I to have done?

Then, after a holy life, when thy body shall return to the elements, thou shalt become immortal and incorruptible; thou shalt no longer be liable to death.

Such is nearly all that has been preserved of the so highly-vaunted wisdom of antiquity! Here God is represented as profound darkness; doubtless from excess of light, like the dimness that obstructs the sight when you endeavor to look at the sun; there man who has no friend is declared infamous, a denunciation which includes all the unfortunates; again, suicide is authorized by law; and lastly, some of these sages seem totally to forget the existence of a Supreme Being. Moreover, how many vague, incoherent, commonplace ideas are found in most of these sentences! The sages of the Portico and of the Academy alternately proclaim such contradictory maxims, that we may prove from the same book that its author believed, and did not believe in God; that he acknowledged, and did not acknowledge a positive virtue; that liberty is the greatest of blessings, and despotism the best of governments.

If, amid these conflicting sentiments, we were to discover a code of moral laws without contradictions, without errors, which would remove all doubts and teach us what we ought to think of God, and in what relation we really stand with men,—if this code were delivered with a tone of authority and a simplicity of language never before known,—should we not conclude that these laws have emanated from heaven alone." (Genius of Christianity, p. 99, *et seq.*)

"And this code," says the renowned author, "is found in the books of Moses." In contrasting the

Jewish code with the code of various nations, I might refer my readers to the immoral practices connected with the cults of pagan lands, especially the shocking indecencies of the Canaanitish tribes and the many peoples living in Western Asia. I might also call the attention of the candid inquirer to the immodest dances confirmed by the code of Solon, and preserved in the "Lives of Plutarch" (p. 36), and the conviction among the Romans that the sky was filled with carnal and voluptuous deities, as we learn from Josephus in his "Antiquities of the Jews" (part 2, p. 74, *et seq.*) I might expatiate on the horrible custom that authorized the nearest relative of a murdered victim to take the life of the murderer, without the formalities of law, without the assurance of guilt that would arise from an examination and from judicial proceedings; I might refer to the sacrifices of innocent babes on the altar of Moloch, and the terrible abominations of pagan rites and ceremonies,—all of which were strenuously prohibited by the regulations of the Mosaic code.

The establishment of cities of refuge was a safeguard against the crime of private revenge that prevailed among the nations of the Orient, and is still prevalent among many tribes, the lineal descendants of once mighty peoples. The distinction between clean and unclean animals, the prohibition of blood, and the laws of purification were strong preservatives against the disorders characteristic of tropical countries, and were agencies in the mollification of ferocious temperaments. The obliteration of caste, the equal distribution of the land, the septennial cancellation of debts, and liberation of bondsmen, and the re-

version of property to the original families in the year of the jubilee, were measures well calculated to cultivate a spirit of justice and humanity, to prevent the growth of landed aristocracies, the development of monopolies, plutocracies, and many other evils that afflict the governments of our age, and blight the happiness and prosperity of modern nations. When we carefully, judicially, and impartially weigh all the enactments, provisions, and ceremonies of the Mosaic code of laws from a legal and moral point of view; when we compare the constitution and the decalogue of Israel with the customs, habits, laws, rites, and ceremonies of Egypt, Chaldea, Phœnicia, Arabia, and the small principalities that bordered the land of Canaan and lay beyond the Jordan; when we further examine the statutes of every nation in the history of the world, whether ancient or modern, we must agree that Moses was peerless as a legislator, moralist, and sanitarian in his own age, and has never been surpassed by the ablest thinkers of all succeding ages.

"In the light of the brain and heart, in the light of the nineteenth century," where is the foundation for Mr. Ingersoll's impeachment of the knowledge of Moses?

LECTURE V.

QUERY. "How do you explain that the Brahmans have three persons in their God, and also the Christians?"

ANSWER. In speaking of Hinduism, G. T. Bettany states that "the idea of gods was fully developed" in the Vedic hymns, and "their number seems to have been fixed at thirty-three, who are described as all great and old. It may be said generally, that in the earliest hymns each god that is manifested is, for the time being, contemplated as supreme and absolute, and not limited by the power of the rest. Max Müller says, 'Each god is to the mind of the suppliant as good as all the gods.' While the gods are termed immortal, they are mostly not regarded as uncreated or self-existent, but are often described as the offspring of heaven and earth." (Gr. Indian Religion, p. 4.)

The Hindu Trinity consists of Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Reproducer. However, this triad is not coeval with the birth of Brahmanism, but was developed in after ages. Bettany says that "Vishnu is a god comparatively little mentioned in the Rig-Veda, but attaining great importance later. He is most characterized of old by the three steps by which he strode over the world; by his threefold existence as fire on earth, as lightning in the atmosphere, and as the sun in the sky; or as the sun in his triple positions, rising, culmination, and setting. Triple power and functions are

variously asserted of him, and he is said to assist the other gods." (Ibid., p. 15.)

"Throughout the transition period from Brahmanism to Hinduism varying forms of Krishna, as the incarnation of Vishnu, are continually described. He appears as the protecting hero, and saint, and sage, the overcomer of evil spirits, the popular wonder-worker." (Ibid., p. 65.)

Pantheism is the dominant tenet underlying Brahmanism. Brahma is the supreme soul, to whom man can be united by thought and reflection, and of whom man becomes a part by prayer and purifications. The different gods are merely different forms of the supreme source of life. It is supposed that the Brahma created Vishnu and Siva from his two sides, and that they are but separate manifestations of the one being. Some authors claim that there is one person and three gods, which is represented by a being with one body and three heads. During the eighth century, A. D., "a great series of Brahman apostles arose simultaneously with the decay of Buddhism, beginning with Rumarila in 750, A. D., who revived the old Brahman doctrine of a personal god and creator. The doctrine of Sankara, just referred to, is that Brahma is the supreme god, distinct from the triad, Brahma, Vishnu, and Siva, who are manifestations of him." (Gr. Indian Rel., p. 63-65.)

It is evident from all this that in Brahmanic theology there is one supreme being who was manifested under many forms, but particularly under a triple form. The untutored mind apotheosized these manifestations, and among the vulgar there arose a threefold divin-

ity. This triad of divine essence was never a fundamental tenet of Brahmanism, but merely the deification of ignorant superstition which was unable to distinguish between substance and attributes. There is just as much plausibility in the supposition that Christianity borrowed its Trinity from the Egyptians; for, while each city worshiped one God, yet Buel informs us that "every town had its triad of gods, the third proceeding from the other two,—a belief that can not fail to suggest the doctrine of the Trinity. 'God created his own members, which are the gods,' said the priests, and thus out of one god grew a host of lesser divinities. Natural objects were thus deified, and after a time certain animals came to be regarded as emblems, and even the incarnation of the gods. The most celebrated triad of gods was Osiris, Isis, and Horus." (Story of Man, p. 186.)

The pagans never drew the distinction between the finite and the infinite, and never realized the indivisible and impartible nature of the Divinity, and there is absolutely no parallel between their confused ideas of deified powers and divine incarnations represented under triple forms, and the well-defined conception of the Triune God of the New Testament. Besides, there are many similarities among the divers creeds and facts and fables of the Old World, that we can not well explain. How do you account for the belief that the "Olympus of the Hindus was inhabited by gods quite similar to those of the better-known Greek?" How do you account for the sacred groves of the East and West? How do you account for the existence of a story among the Aztecs so like the story of David and Uriah? Again, it must be understood

that, while the Trinity was not explicitly taught until the time of Christ, yet a plural personality is mentioned in the Ancient Testament, where it is said, "Let us make man to our own image and likeness." (Genesis i, 26.)

There is, no doubt, a mystical significance in the apparition of the three men that appeared to Abraham in the vale of Mamre, and it is very probable that the patriarch understood that these persons were divine beings, for it is said that he gave them adoration, and addressed them as Lord. (Genesis xviii.) When the Almighty appeared to Moses in the wilderness he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob." (Exodus, iii, 6.) Why did he repeat the name of God three times in connection with the names of the three patriarchs? Because each of the patriarchs represented one of the divine persons. Abraham was a type of the Father, because he was the progenitor of the chosen race; Isaac on Mount Moriah was a figure of the Son who shed his blood on the same spot eighteen hundred years later; and, Jacob's name being changed to Israel, he gave birth and a name to the only nation where salvation was to be found; and in this respect he represents the Holy Ghost, who saves the world by the grace of sanctification. Again, Isaiah represents the cherubim singing "Thrice holy," which has a mystical sense. We have no reason to discredit the supposition that the doctrine of the Trinity was handed down by tradition among the patriarchs and prophets, and that the idea pervaded the mythological fancies of the pagan priests and oracles.

The blatant agnostic next assures us that "there

may be a God, but I do n't know anything about him."

Since he professes ignorance on this subject, would it not be more prudent, more consistent, more honest, more manly, more dignified, to abandon his purpose to convert the world to the acceptation of his ideas? Is it judicious to expect thoughtful minds to believe in a nonentity? And are not Mr. Ingersoll's views devoid of entity since they are established on no foundations, since they are vagaries of doubt and skepticism? Does he not say that the existence of a Supreme Being is a possibility? Does he not admit thereby that he may be mistaken? And if his theology be merely a possible theory, he is teaching that which might be false, and consequently something that has only an ideal existence. Would it be prudent for a patient to follow the advice of a man who has no medical pretensions, who says that you may either have yellow fever or cholera, and the medicine that I prescribe will either "kill or cure," according to the nature of your malady? Would not that man be a professional murderer? And would not the patient be rash who would follow the advice of such an ignorant practitioner? Has any man the right to give arsenic for sugar, strychnine for whisky? Eternal life and death are far above the importance of temporal life and death; the sufferings and joys of an age are paramount to the sufferings and joys of an hour. If there be a God, and he has promulgated a law, and has enforced submission to that law under pain of eternal torture, the man who wittingly incurs the barest possibility of engendering in the minds of others a spirit of atheism, infidelity, agnosticism, or skepticism, is

a thousand times more criminal than the unskilled physician who knowingly gives an advice that might result in the death of a patient; more criminal than a jurist whose thoughtless words or culpable negligence would ruin the fortune of a client.

The Colonel says that "he can not conceive the creation of matter from nothing;" and I do not think that any person would incur the penalty of eternal damnation for questioning his infallibility, or for entertaining misgivings about the validity of his conceptions.

Nothing can exist without a cause, and the cause must either pertain to the essence of the being, or it must exist in some other being. If we ask the reason why the vales are clad in a carpet of green, and why the hills rejoice in a garb of matchless verdure, the answer confronts us that the warmth of vernal rays has operated on the earth and has caused the seeds to germinate, and to gladden the face of nature with a wealth of vegetation. We can designate the cause that produces the yellow grain and the golden fruit; we can designate the cause of tempest and storm, hail and snow, frost and dew. Now, I would ask Mr. Ingersoll to explain the cause of material existence. Does matter contain the cause of its existence? Then it must be essential; for the being that which is independent of all other beings does not belong to the realm of possibilities. The being that is entirely free from dependence on another is eternal and self-existent by its nature; for if you suppose its possibility, you thereby destroy its self-existent character. Therefore, self-existence pertains to its essence. But no scientist will maintain that a single atom of matter

is essential, since it may or may not be. If one atom is not essential, the universe of atoms is not essential; for the whole partakes of the nature of the constituent parts. Therefore, matter is not essential, and hence not self-existent, but must be classified with the world of possibilities and contingencies; and the conclusion is forced on our minds that matter is created.

Again, self-existence implies infinitude, for a self-existent being contains the cause of its existence, and that cause is of the nature of, and is even greater than, simple creative power. Creative power can call a being into existence at any moment, but always supposes the existence of the Creator to be prior to the object of his creative skill. A self-existent being, on the other hand, necessitates the eternal and uncreated reality of its existence, and this is the grandest conception that we can form of the infinite. Is matter infinite? Whatever is limited is finite; but matter is limited, and, therefore, it is devoid of the simplest characteristic of infinitude. In the universe we observe the process of creation in myriad forms. Finite matter, by its own unaided essence, can not engender these multitudinous objects that are realized day after day, and year after year. Between entity and nonentity there is an infinite space. Millions of nonentities added together will never produce an entity, for naught multiplied by naught gives naught for a product. There is an infinite gulf between nihility and reality, and it requires an infinite power to span that gulf; and we look in vain for this power in the material world around us. Besides, matter is distinct from other modes of existence, and does not contain the substance that is found in organic, animal, and

rational life. A thousand cats will not make a cow, and a thousand horses will not make an elephant; for these animals are essentially distinct. In like manner a thousand rocks will not produce a tree, and a thousand flowers will not produce a bird. We can not account for the various forms of life whose birth is coeval with the passage of the moments and the dawn of days, unless we premise the existence of an eternal cause that operates through the force of matter.

We must, after weighing the arguments presented in this lecture, admit the existence of a Supreme Being who is the Creator and Preserver of the universe. The world is replete with beings which do not contain the cause of their existence, and which consequently depend on some other cause beyond the realm of matter, beyond the realm of finite life, beyond the bounds of human knowledge; a cause whose existence is infinite and unlimited, and whose power and majesty are known to us through the marvelous works of His creative skill; and this self-existent, creative, infinite, omnipotent cause, is God.

The essence of a being is eternal. According to metaphysics, essence is that which makes a being what it is, or designates it as belonging to a particular species, separated from all other species of the same genus by certain distinctive marks. Man belongs to the genus animal, and in that respect he is not different from the horse; but man enjoys the faculty of reason, and rationality is the specific difference distinguishing man from all other animals. Yet animality and rationality must be considered abstractly when there is a question of essence; otherwise there would be no distinction between individuals of the

human family; and hence essence is existence, removed from the concrete to the abstract. The essence of man is eternal, since it was always an abstract truth that man is a rational animal. Where did the essence of things exist before their creation? In the infinite being that we call God. What is the essence of God? *To be.* That is the essence of a being, without which the conception of a being is impossible. But we can not conceive of God, unless in a state of existence. If he were only a possible being, he would not be essential and infinite.

Again, we can only think of God as an active being. God, being infinite, must be perfect; but activity adds perfection to existence; for it is more perfect to act than to be quiescent. If we could conceive God in a state of quiescence, he would cease to be infinite, since he would be reckoned among imperfect existences; and as activity is essential to the divine reality, then *to act* is the essence of God. Moreover, God, being perfect, must act in the most perfect manner; therefore, we must hold that he is one eternal, indivisible act. If we admit a succession of acts in God, we are compelled to accept the conclusion that God is subject to change, since succession is mutation. But mutation is impossible in an infinite being; therefore, God is an *act, pure and simple.* A machine that can perform the labor of fifty men is more perfect than the machine that can only perform the labor of ten men. A piece of ordnance that can destroy an entire army with a single fusillade is more perfect than the engine that can only destroy one man. A being who can do everything conceivable with one act is more perfect than the being who

requires a multitude of separate acts for the accomplishment of many feats. Since the divine essence excludes multiplicity of acts, we are constrained to accept the idea that God is one eternal act.

Therefore, Omnipotence creates the world, rules the destiny of the human race, and decides the fate of individuals in the last judgment by the same indivisible and eternal act.

In the divine life there is no succession of events; for succession implies change, and change can only affect a finite being. As there is no chain of events in the life of God, there can be no past or future, but only the eternal and immutable present.

Mr. Ingersoll says that "action could only begin with creation," and he can not see how "infinite wisdom could be eternally idle."

Again, the skeptic manifests inexpressible ignorance of ontology. As the divine essence consists of a pure act, He must have been active from eternity. God is infinite, and the object of his thought must likewise be infinite. Now, there can be but one object worthy of infinite thought, and that is God himself. Eternally God was engaged in contemplating his own divine attributes, and the idea of this infinite reflection was manifested in the Word, the conception of infinite knowledge, embracing all possible essences, and comprising all existences. The Word is the Son, the second person of the Blessed Trinity, and this is why Christians say that "the Son proceedeth from the Father." God, contemplating his power, majesty, and beauty, as these attributes shone forth in the Word, saw that he was good, and therefore he loved himself, and this love was divulged in the procession

of the Holy Ghost, the third person of the Triune Divinity. This explanation will throw some light on Mr. Ingersoll's absurd notion of "three gods with one head."

But the atheist declares that these processions are nothing more than simple acts, and not beings. I will answer the objection by recalling to the minds of my audience the fact that the divine essence consists of a pure act, the highest mode of existence. These three acts are distinct in themselves, and yet, originating in the same divine intellect, can not be separated, and therefore are one. This was God's eternal occupation, and this was the only act worthy of infinite power and wisdom.

The bliss of the predestined will be consummated in uniting with the divine intellect in meditating on the divine mind, the book which contains all the truths, and all the possibilities, and all the beings of the universe.

We have already seen that *to be* is God's essence. *To be* does not pertain to any genus, and is not limited by any differentiation. But *being,* absolute and unqualified, has no limitation, and comprehends all beings, concrete and abstract, real and possible, and must be infinite. As the divine essence includes all other beings, then everything exists in God, and depends on his will for reality. Therefore, God must be the creator of the universe with its myriad forms of life. I said that the essence of God is *to be,* and, again, I said the essence of God is *to act.* And I presume that you see the harmony of these two expressions; for action implies existence, and, therefore, the divine essence is *to be active.* I wish to call the attention

of my hearers to the fact of the existence of a supreme standard of morality in the human mind. Why do men call sobriety, chastity, probity, and veracity, virtues, and designate their opposites, vices? Why do men vie with each other in the practice of virtue and the avoidance of vice? They agree that one ennobles, and the other debases human nature. Yet, there must be a reason why one is said to ennoble, and the other to debase. It is evident that we glean the idea of good and evil from a standard of morality, and pass our verdict on every act according to its agreement or disagreement with this standard. Is this standard in human nature? That is impossible; for no man can be the judge of his own case. The standard, according to which a decision is rendered, must be alien to that which is scrutinized and adjudicated. Moreover, as the lives of men are never entirely free from imperfection, no individual is qualified to assume the position of universal judge. The most blameless life can be surpassed, and we would have the strange incongruity of a man excelling the standard by which he is judged, of a superior submitting to the decision of an inferior, of a part comprehending the whole. As the standard of morality must be perfect, and as perfection can not exist in finite creation, we must conclude that there is a Supreme Being whose perfections form the criterion of virtue and vice.

Mr. Ingersoll believes that a man has a right to take his own life, and, as a necessary consequence, the agnostic's principle secures to every individual the right to debauch himself with intemperance, gluttony, and every other carnal gratification; for, if he has the right to terminate his life,

he has the right to select the means of annihilation and to decide the length of time he wishes to employ in his suicidal work. How brutal, inhuman, and ignoble is this doctrine, compared with Christian theology, which inculcates the necessity of prolonging one's life for the purpose of accomplishing virtuous deeds that will redound to the glory of the individual and enhance the weal of the world and happiness of mankind in the present generation, and encourage and inspire the countless hosts that will people the arena of life in the unborn ages!

Again, the order prevailing in the world demonstrates the necessity of an intelligent creator. We know from astronomy that the earth is kept in its orbit by the efforts of two conflicting forces, called the centripetal and centrifugal forces, co-operating with the force of inertia. In virtue of inertia a moving body will continue at the same velocity forever, if it were not acted upon by the force of gravity and friction. According to the law of gravitation, every particle of matter is attracted by every other particle. The earth would move in a straight line were it not for the law of gravitation, which draws it to the sun; and it would be drawn irresistibly to the center of the solar system, were this tendency not counteracted by the centrifugal force. In the establishment of the unvarying harmony in the movements of the celestial orbs there is the strongest indication of infinite wisdom. Can we suppose that senseless matter would so fitly adapt itself to all conditions and adjust all its motions so as to institute universal accord among the heavenly hosts? In that case we would be compelled to endow the lifeless spheres with the gift of infinite

wisdom, and I presume that no intelligent being would be guilty of such insanity. Therefore, we must admit that the Potentate of the skies is a being of infinite wisdom. I see a watch, and the design of that piece of mechanism proves that it had a maker, and that the maker was an intelligent being. I do not conclude that it had a maker because it is a beautiful thing, as Mr. Ingersoll says, but because its essence does not contain the reason of its existence, and as it can not exist without a cause, I am constrained to accept the opinion that it was made. Now, if that little instrument gives evidence of an intelligent cause, does not the marvelous order of the universe, from the highest star to the most minute insect, demonstrate that an intelligent power governs these mighty legions of created existences? Can a rational being gaze upon the brilliant constellations that have rolled on for ages, orbit within orbit, and cycle within cycle, and yet contend that there is no God? The sun is ninety-three millions of miles from the earth, and nearly three billions of miles from Neptune, and yet the solar system is but one of the thousand systems that fill the boundless regions of space. The nearest star is twenty billion miles from us. Sirius is so far away that its light, traveling at the velocity of one hundred and eighty-five thousand miles a second, would only reach us after twenty-one years, and it would require a period of forty-eight years for the rays of the North Star to touch the earth upon which we live. Yet there are millions of others lying far beyond all conceivable distances, sending forth their radiant beams that wander for ages through the unbroken zones, and yet never reach the end of their journey. Can we

fly on the wings of fancy through those purple fields of light, tinged with all the beauty and splendor of the prismatic colors; can we weigh those ponderous globes that are millions of leagues in diameter, and measure the immense distances between them; can we see those systems of flaming worlds and dazzling constellations moving around a common center without the least discordant movement; can we listen to the celestial harmonies of the wandering stars; can we gaze on the "eternal dances of the skies,"—and yet raise our voices to repudiate the one Eternal Being, and to defy the power of nature?

"I can not conceive of a force aside from matter," says Ingersoll, "because force, to be force, must be active; and, unless there is matter, there is nothing for force to act upon, and consequently it can not be active."

Since he speaks of force in reference to the creation of the world, I presume he means by force any active principle, and not the forces of the material universe, engendered by the relation of material objects. As an active principle, force can exist independent of matter. Will Mr. Ingersoll claim that the mind is matter? Will he assert that every conquest of the intellect is the achievement of a material force? If there be no distinction between mind and matter, then the weightiest man would be the most intelligent, for he has the largest amount of matter. Does a man think with his big toe? Is the amputated limb of the physician qualified to discharge the duties of the medical profession? Could Mr. Ingersoll cut off his arm and send it on a lecturing tour through the United States? If that were possible, I think the land

would be filled with the declamations of miniature agnostics. But perhaps he will say that the power of thought is in the brain. Does the brain evaporate with the cessation of respiration? And yet the lifeless corpse, though having every atom of its original existence, is incapable of conceiving a single thought. Why, then, are all our ideas connected with the brain, if it be not an active principle? Simply because the brain is the medium of presenting material objects to the mind, just as the eye offers pictures to the brain.

The mind of man is the active principle which thinks, feels, and reasons. It is the soul which moves and animates the body, which gives sight to the eyes and hearing to the ears. The soul is the most potent force of the universe. It can conquer every law of nature and make every force of matter submissive to its will. Nature abhors a vacuum, and water seeks its level; and, by means of a pump to displace the atmosphere, man can overcome both these laws.

Man has discovered the precious metals that lie imbedded in mountain piles of rock, and has separated the yellow gold from the dross by the application of heat. The mind of man has made the automatic clock keep pace with the hands of the sun. The mind of man is familiar with the courses of the stars, and can predict the events that will cause the obscuration of the sun and moon. The mind of man has utilized the force of heat in the expansion of air and the formation of vapor, and it has employed the breath of the breeze to draw water from the deepest well, and to transmute the yellow grain into meal and flour. The human intellect has manacled the artillery of the

welkin, and engaged it to convey his thoughts to the antipodes. The human intellect has utilized the force of electricity to speed along ponderous trains, and to illuminate the shadows of the night.

Since the soul, which is a spiritual substance, can influence matter, could not God, who is an infinite spirit, create matter? Is it not evident that the most subtile force is the most potent, as I have demonstrated by the illustration of the soul? God being the simplest substance in the universe, there is no contradiction to natural law to claim that he has the power to operate on matter.

Mr. Ingersoll can not understand the "creation of Eve from a rib." He can not comprehend, "how Moses changed a rod into a serpent; how the earth was covered with water, and how God could enter into partnership with snakes." He can not believe these things because they are miracles, prodigies, extraordinary events.

A miracle is an exception to the laws of nature in a particular case. By the force of gravitation every particle of matter attracts every other particle, and, on the same principle a stone, forced upward into the air by the means of power, will fall to the earth. Should it remain suspended in the atmosphere, that would be called a miracle. As God is the author of nature and natural laws, he can make an exception to these laws whenever he has the desire. The governor in any one of our States, although he does not enjoy the triple office of legislative, judicial, and executive power, can commute the sentence of a criminal, or pardon a convict who has been condemned by a jury acting according to the provisions of legal statutes.

This act of clemency does not abrogate the existing laws decreeing punishment for crimes of a similar nature. God, possessing the power to nullify every force of nature, to extinguish the effulgence of the noonday sun, to withdraw the stars from their orbits, and to render the wide realms of space a pathless and wayless wilderness, wrapped in the sable robes of eternal night; God, the creator and preserver of matter, force, and light, can make an exception to his fiats whenever it is agreeable to his will.

Omnipotence can either perform miracles directly, or by the agency of his creatures. The Pentateuch relates many miracles that were wrought in behalf of the chosen people, and the authenticity of this work is secured by the right of prescription. Men living in those days saw the starless night that brooded over the mountains of Egypt, and enveloped the land in the shadows of death. Men living in those days saw death reigning in every home, and heard the cry of anguish that was articulated by every tongue, and the sighs that went forth from every heart, and the sorrow that sat amidst the gloom of every fireside. Men who marched in the ranks of Israel's fleeing columns beheld the waves submitting to the magic wand of Moses, and witnessed the sea collecting its green billows into gigantic walls, leaving a path in the bottom of the deep for the sons of Abraham to reach the treeless plains of the wilderness. Men of those times saw the destruction of the Egyptian hosts in the wrath of the flood; they saw the hard rock yielding to the charms of the mystic rod, and pouring forth a limpid stream to slake the thirst of exhausted legions; they saw the manna that fell

from the skies and fed the people in the desert; they saw the terrific fire that enshrouded the summit of Sinai in the glare of lurid flames; they saw the shining pillar that guided the footsteps of the nation for forty years; they saw the walls of a mighty city tottering and falling with the march of an army and the blare of a trumpet. These facts have been consecrated by the reverence of three thousand years, and the simple denegation of the skeptic will not destroy their reality. If Mr. Ingersoll wishes to dissipate the "myths" that have gathered within the "shadows of credulity," he must produce the evidence of men who lived in that age. Until he can advance the statements of eyewitnesses repudiating these facts, the miracles of the Bible can not be logically contested.

We learn from Josephus, in the "Antiquities of the Jews," that Ptolemy Philadelphus wrote to Eleazer, the high priest, for a copy of the Scripture, and that the author not only complied with the wishes of the king, but sent a delegation of seventy-two interpreters to translate and explain the meaning of the Sacred Volume. This version is known as the Septuagint, and was kept in the celebrated library of Alexandria with all the works that had been collected by the scholars of Egypt at the various courts and seats of lore that adorned the ancient world. The history and traditions of the dynasty of the Pharaohs were preserved in the same collection. The antiquarians, annalists, and historians of those days must have been familiar with the claims of Moses relating to the plagues of Egypt and the annihilation of Pharaoh's army in the depths of the

Red Sea. If these statements did not tally with the traditions and narratives of Egypt, the hundreds of erudite scholars that graced the court of Ptolemy would have wielded their pens in refutation of these legends, myths, and fallacies. What the learned men of Alexandria failed to accomplish with all the literature in their possession, Mr. Ingersoll wishes to achieve with unwarranted declarations.

The famous agnostic says: "Why did not God reason with Pharaoh and show him the injustice of his policy?"

Because Pharaoh was opinionated and obstinate, like Mr. Ingersoll; and all the logic in the world could not alter his mind. Many rights are extorted by force from men who would turn a deaf ear to every appeal. George Washington implored the British Government not to alienate the sacred rights of the Colonists, and the eloquent lips of Pitt, Sheridan, and Burke thundered forth in the House of Parliament, pleading with the ministry not to involve the nation in a useless and disastrous war with the American people; but the Home Government would not recognize the voice of reason and justice.

"Why did God allow the snake to tempt Eve? Why did he not destroy the serpent?"

God endowed man with intelligence to know the difference between right and wrong, and a free will to choose virtue or vice. No act can be meritorious where there is no liberty of choice. The patriot who volunteers to serve his country in the hour of peril, and sacrifices his life in a hazardous enterprise, will live in the songs of the nation; while the memory of the drafted soldier who perishes on the field of battle

that he fain would shun even at the cost of national honor and freedom, is not consecrated by an ephemeral existence in journalistic records. So God, wishing man to enjoy the advantages of merit, has bestowed on him the gift of free will, and has allowed the angel of darkness to test his fidelity by every temptation that can fascinate the mind and allure the flesh.

Mr. Ingersoll is surprised to learn that God only rewards those who have struggled to obey his precepts. And on the same principle I am equally astonished that Mr. Ingersoll does not donate his income to the strangers that he meets in his travels. A reasonable man can not expect legacies from people whom he has never served or befriended, with whom he has never ingratiated himself, and to whom he is connected by no bonds; and likewise God only remunerates the faithful votary.

"So the same God went into partnership with snakes," says Ingersoll.

The Creator is omnipotent and can use the works of his hands to accomplish his designs. We notice in reading the history of the Exodus that the Almighty utilized natural agencies in the introduction and banishment of the plagues that afflicted Egypt. God has implanted in the brute the power of instinct, and in virtue of this gift the thoughtless bird scents the march of the storm and the breath of the blast, and seeks refuge from the chilly frost in the balmy breeze of southern skies. Infinite Wisdom can likewise direct the mind of the creeping serpent to accomplish the desires of his will.

Then he tells us that "God got mad because the Israelites wanted a change of diet."

Let us suppose that Mr. Ingersoll would purchase a slave from a cruel master, and would give that slave his liberty, and make him one of the family, and that that slave would complain about Mr. Ingersoll's habits, would criticise his manners, and would declare that his house was unfit for a gentleman to dwell in, that he was better provided for as a slave than now as a freeman, and that the board given by the Colonel's family was loathsome; I have not the slightest hesitancy in saying that the Colonel would discard the wretch and drive him from his premises. This is an illustration of Jewish ingratitude and divine longanimity.

The agnostic does not believe the story about the manna. "He fed them on manna. Now, manna is a very peculiar stuff. It would melt in the sun, and yet they used to cook it by seething and baking. I would as soon think of frying snow or boiling icicles."

Although I do not agree altogether with Dean Milman, yet I will give a quotation from his able pen for the purpose of meeting the infidel's remarks on his own grounds. "This is now clearly ascertained by Seetzen and Burckhardt to be a natural production. It distills from the thorns of the tamarisk in the month of June. It is still collected by the Arabs before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. Its taste is agreeable, somewhat aromatic, and as sweet as honey. It may be kept for a year, and is only found after a wet season. It is still called by the Bedouins *mann.* The quantity now collected is very small; the preternatural part, therefore, of the Mosaic narrative con-

sists in the immense and continual supply, and the circumstances under which it was gathered, particularly, it being preserved firm and sweet only for the Sababth day." (History of the Jews, p. 50.) In a note at the bottom of the same page we read this account: "The author, by the kindness of a traveler recently returned from Egypt, has received a small quantity of manna; it was, however, though still palatable, in a liquid state from the heat of the sun. He has obtained the additional curious fact that manna, if not boiled or baked, will not keep more than a day, but becomes putrid, and breeds maggots."

These quotations, taken from authors who are familiar with the question, and who speak from experimental knowledge, prove that there is a substance in existence to-day that will melt with the heat of the sun, and yet must be boiled or baked to be kept in a state of preservation.

The thoughtful reader will see that the intended witticism of the blatant agnostic is but the ignorant effusion of a wiseacre.

Josephus writes: "Even now in all that place this manna comes down in rain, according to what Moses then obtained of God, to send it to the people for their subsistence." (Antiquities of the Jews, Part First, p. 83.)

Samuel Burder comments on Josephus in the following terms: "This supposal that the sweet honey-dew, or manna, so celebrated in ancient and modern authors, was of the very same sort as the manna sent to the Israelites, savors more of Gentilism than of Judaism or Christianity. It is not impossible that some ancient Gentile author, read by Josephus,

thought so; nor would he have contradicted him, though just before and iv, 3, he seems directly to allow that it had not been seen previously. In Artapanus, a heathen writer, "it is compared to meal, like oatmeal; in color like snow, rained down by God.'" (Ibid., note, p. 83.)

These quotations make it evident that the Israelites were fed by a peculiar substance known as manna; and that its appearance must have been an extraordinary occurrence, since it is noticed by pagan writers and acknowledged by Artapanus as a miraculous intervention on the part of God in behalf of the chosen generation.

LECTURE VI.

QUERY. "Was it not impossible for such an army as the Israelites to pass over the Red Sea in one night? Is not the Red Sea about thirty or forty miles wide?"

ANSWER. Thevenot, "an eyewitness, informs us that this sea for about five days' journey is nowhere more than eight or nine miles across; and in one place it is but four or five miles, according to DeLisle's map, which is made from the best authorities." (Antiquities of the Jews, Part First, p. 78.) Niebuhr "supposes that the passage was effected near the modern Suez. Here he forded the sea, which is about two miles wide; but he asserts that the channel must formerly have been much deeper, and that the gulf extended much farther to the north than at present." (Milman's History of the Jews, p. 45.)

QUERY. "Do you not think that the passage of the Red Sea is a fiction; for we read a similar account in the life of Alexander?"

ANSWER. Diodorus Siculus relates, "that the Ichthyophagi, who lived near the Red Sea, had a tradition handed down through a long line of ancestors that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shore, and that afterwards they returned to their accustomed channel with a most tremendous revulsion. Even to this day the inhabitants in the neighborhood of Corondel preserve the remembrance of a mighty army having been drowned in the bay which Ptolemy calls

Clysma. (Antiquities of the Jews, P. I., p. 78.) "Even to this day," says Niebuhr, "if you ask an Arab where the Egyptian army was destroyed, he will point to the place opposite to him." (Milman's Jews, p. 46.) Callisthenes, Strabo, Arrian, and Appian relate the transit of Alexander the Great over the Pamphylian Sea. As to Callisthenes, who himself accompanied Alexander in this expedition, Eustatius, in his note upon the third Iliad of Homer, tells us that Callisthenes wrote how the Pamphylian Sea did not only open a passage for Alexander, but by rising and elevating its waters did pay him homage as its king. Strabo's account is this: "Now, about Phaselis is that narrow passage of the seaside through which Alexander led his army. There is a mountain called Climax which joins to the Sea of Pamphylia, and in calm weather there is a narrow passage between this mountain and the sea; but in stormy weather this passage is covered to a great depth with waves. Alexander crossed this water in the winter season. Trusting to good fortune, he marched on before the waves retired, and was a whole day making the transit, and his men were under water up to their waists."

Arrian writes, "that the narrow passage between the mountains and the sea is bare when the north wind blows, and that it is submerged when the south wind prevails. When Alexander approached the sea, the wind was blowing from the south, but afterwards veered to the north, and by this means and the assistance of Divine providence, Alexander made a quick and easy passage." (Josephus, Antiquities of the Jews, note, p. 79.)

These authors inform us that the travelers always

took this nearer route between the sea and mountain when the weather was such as to leave a portion free from the waves, and that the sea only covered this road at certain times. So there is nothing of a miraculous nature in the account of Alexander's passage.

Mr. Ingersoll states that "they say that the book (Pentateuch) is inspired. I do not care whether it is or is not; the question is: is it true? If it is true, it do n't need to be inspired. Nothing needs inspiration, except a falsehood or a mistake. A fact never went into partnership with a miracle."

We will premise, for the sake of illustration, that I enjoy the gift of creative power, and of course, that gift in my possession being a fact, according to the Colonel, it is a truth. Yet nobody will believe that I can give life to inanimate beings, and the people tell me they will acknowledge my claims if I give them proof of my power. I accept the challenge, and change a stone into a fish. Now, this is a fact, and at the same time it is a miraculous fact, or a miracle; therefore, a fact can go into partnership with a miracle. Moreover, the reality of my ability can never be revealed and demonstrated, unless through the mediation of miracles. Hence truth does not essentially scorn miracles; but it may require the intervention of miraculous deeds to declare its existence. Self-evident truths that are known to all, and whose denial would involve a contradiction in terms, would not require the assistance of miracles. Again, we depend for our acquisition of many truths on the authority and veracity of others; and since human frailty is so uncertain, we can never be positive about the verity of facts that

come to us through statements of one or two fallible men. Hence, when Christ came to fulfill the Ancient Testament, he substantiated his pretensions by the seal of Divine Omnipotence; and when Moses appeared before the king of Egypt, he showed the authenticity of his commission by facts that could not be controverted.

The Colonel continues: "Suppose we wish to make a treaty with the Mikado of Japan, and Mr. Hayes sent a commissioner there; and suppose he should employ Hermann, the wonderful German, to go along with him; and when they came in the presence of the Mikado, Hermann threw down an umbrella which changed into a turtle, and the commissioner said, 'This is my certificate,'—you would say that the Nation is disgraced. You would say, the President of a Republic like this disgraces himself with jugglery. Yet we are told that God sent Moses and Aaron before Pharaoh, and when they got there, Moses threw down a stick which turned into a snake."

When the President of the United States sends an envoy to a foreign court, or a plenipotentiary to negotiate a treaty with a foreign power, he furnishes him with credentials that certify that ambassadorial prerogatives have been conferred on the bearer. When God sends a delegate to speak to the human race, he arms him with credentials, and these credentials must be of such a nature that they can not be counterfeited. A miracle is the only testimonial of that stamp. A miracle is the only act that gives evidence of infinite power, and it is the only seal of heaven; and the messenger who would come without this seal would be ignored, just as the representative

to a foreign court would be dismissed unless his commission was fortified by the seal of the Government. Mr. Ingersoll presumes that miracles are impossible, and therefore he calls Moses and Aaron jugglers.

"Truth does not need inspiration." Truth is a reality, or, to give a philosophical definition, Whatever is, is true. Now, I suppose the Colonel will admit that there are truths even in nature that he is not cognizant of, and perhaps they will ever be a mystery, not only to ordinary minds and even the scientists of the present age, but to the mental giants, who, in the distant future, may scale the cloudcapped summits of intelligence. There are truths pertaining to the divine nature that are beyond the comprehension of limited minds. Besides, there are doctrines and laws that the Creator may wish to promulgate. All these truths, both finite and infinite, could be revealed by Omniscience to humanity through the agency of a messenger who would write them in a book; and this book would be an inspired record of truths, in many respects beyond the grasp of human wisdom. This illustration blasts the statement that "truth does not need inspiration."

Again, the skeptic presumes that all truths are cognoscible; and this is a false supposition. I will offer another exemplification of the necessity of inspiration. A man tells me that it is forbidden to kill game during a certain season; but I can not see any harm in the act, and I ignore his admonition. However, I look into the statute-book, and I learn that game laws have been enacted by the Legislature, empowered by the majesty of the Government to act in its name;

and, yielding to this venerable authority, I obey the statutes regulating the hunting of game. A man informs me that it is sinful to labor on Sunday. That day seems the same as any other to me, and I disregard his advice. I examine the Bible, and I read, "Remember, keep holy the Sabbath-day." I inquire into the authority of that volume, and I learn that it has been written by the inspiration of the Holy Ghost, and sanctioned by the voice of Heaven; and I immediately submit to its decrees. I obey the game laws, not because they seem just, but because sustained by an authority that has the right to speak; and I observe the sanctity of the Sabbath on the same principle. The law-book was inspired by the voice of the Nation, the Bible by the voice of the Most High. The inspiration in each case is the motive of my submission.

"A falsehood or a mistake" can not be inspired, because God, being eternal truth, can not lend his assistance to the propagation of error. The Colonel avers that "the belief in inspiration originated in an age of ignorance and superstition;" but as he advances no arguments to support this theory, it does not deserve any notice.

In the Bible the descendants of Seth, or the patriarchs, are called the sons of God on account of their virtues and faith; and the children of Cain, or the wicked world that was not included in the patriarchal family, are called the sons of men, because they were distinguished by all the vices of unbridled passion. And Moses speaks of the marriages between the just and wicked when he says that "the sons of God, seeing the daughters of men, that they were fair,

took to themselves wives of all which they chose." This interpretation is sustained by other passages, showing that this was the Biblical mode of designating the righteous and the unrighteous; and Mr. Ingersoll's vulgar allusions to carnal divinities as they existed among the heathen nations of antiquity is the vagary of a distorted mind.

"The second account of the creation begins at the third verse (second chapter), and it differs from the first in two essential points. In the first account man is the last made; and in the second man is made before the beast. In the first account man is made male and female; in the second account only man is made, and there is no intention of making a woman whatever."

The first account gives the order in which everything was created; and the second merely recapitulates a few of the creations, without any intention of mentioning them according to the order of their creation. In the first account he speaks of the creation of the beast on the sixth day, and in the second he says, "that God, having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them." Here the beasts are spoken of for the purpose of showing that Adam gave them their names. In the first account God is represented as creating man, male and female, and in the second Moses speaks of the particular manner in which the female was formed. So there is no contradiction in this double account.

Speaking of the rainbow, Ingersoll asks the question: "Can any one believe that that is the origin of the rainbow?"

Moses never declared that the phenomenon of the rainbow was formed at that particular time, but merely affirmed that what before was a natural appearance of roseate clouds, would in the future be the sign of a covenant. Let us suppose that two ardent lovers are walking in the shimmer of the nocturnal skies, and the young man wishes to fortify the fidelity of the incredulous maiden in the sincerity of his affection and the durability of his passion. We can easily imagine that he would direct her attention to the beauty of the stars, and that he would swear that he would love her as long as those lamps should glitter in the dome of heaven. Would any one think that the gallant Romeo pretended to illuminate the welkin with those scintillant flames for the purpose of assuring his Juliet that his fondness for her would never wane? God promised never to destroy the earth again, and he told the people that the rainbow, which would be as eternal as the cause that produced it, would be a sign of his covenant with mankind.

In referring to the confusion of tongues at the tower of Babel, the agnostic wants to know "if it be possible that any one believes that that is the reason that we have the variety of languages in the world?"

When the Bible says that the earth was of one tongue and the same speech, we can follow the Scriptural mode of expression which refers to a part as the whole, owing to the fact that the sacred penmen regard only the children of the patriarchs, exclusive of idolatrous nations, when writing of events of the time; and hence they frequently use the words all, every, etc., when they intend to apply those expressions merely to one people. On this question Dr. Zahn,

who is one of the ablest scientists of the age, says that the most eminent linguists have discovered that there are but three families of languages: the Semitic, Aryan, and the Turanian; and that all those show evident signs of having been derived from a common source. Josephus writes: "The place where they built the tower is called Babylon because of the confusion of that language which they readily understood before; for the Hebrew means, by the word Babylon, confusion. The Sibyl also makes mention of the tower and the confusion of the language when she says, 'When all men were of one language, some of them built an high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind, and overthrew the tower, and gave every one his peculiar language; and for this reason it was the city was called Babylon.'" (Antiquities of the Jews, P. I., p. 20.)

Burder says: "That what is here remarkable is that Moses Chorenensis,, the Armenian historian, confirms this history that God overthrew this tower by a terrible and divine storm, and confounded the language of the builders, and this from the earliest records belonging to that nation." (Ibid., note, p. 20.) These authorities show that it was a common belief among the pagan nations of antiquity that one language was spoken in the beginning, and that tongues were multiplied at the tower of Babel.

"God never established a school for the Hebrews."

While I have the greatest admiration for secular and scientific learning, yet with every thoughtful mind I believe that morality is superior to profound erudition. Mental culture has for its object the ame-

lioration of humanity by cultivation of a strong sense of right and wrong, law and order, justice and clemency, charity and philanthropy; the eradication of base instincts from the heart, and the extirpation of passions from the flesh. Now, the moral man contains in his personality all these attainments, and though he can not decipher the simplest chirography, he is superior to the accomplished linguist and the profound mathematician who may be deficient in these noble sentiments. The Romans who lived under the Republic, though lacking in mental training, were of a nobler type of men than the intellectual giants who flourished in the days of the Empire; for virtue was the distinctive trait of the former, and from the days of Augustus vice infected the populace and the soldiery, and entered the Senate of the nation, and disgraced the court of the Cæsars.

Knowledge is the acquisition of truth, and this can be accomplished without the aid of schools. Only a few of the ancient Greeks could read or write, and yet the modern world, with all its boasting about intellectual progress, has never reached the sublime heights of thought trod by the ancient Hellenes. The unlettered Israelites, wandering over the desert of Arabia, were farther advanced than the astronomers who adorned the throne of the Pharaohs, because they were conversant with the mysteries of creation, the origin of the world, and the distinction between matter and spirit.

Life is eternal, and carnal existence is as transient as the fleeting shadows of a day. In leaving this world, man enters into a state of immortality, where he will be eternally occupied in reading the mysteries

of nature. God contains the essence of all things, both real and possible; and when the soul stands face to face with the Creator, it will read the millions of truths written in the eternal book of nature, which is no other than the Infinite Mind where every concept is inscribed in letters of gold. The soul will fly from world to world, from sphere to sphere, and will study their composition and laws and forces, which are now enveloped in clouds and mists; and the difficulties which are beyond our comprehension will be elucidated, for every mystery and every law and force will be revealed in its prototype. What is the knowledge of our ephemeral lives when placed in the scale of infinite love, which will constitute the food for the soul's eternal thought and reflection?

Besides, the establishment of schools does not lie in God's sphere of action. That is man's work. Mr. Ingersoll might have asked, why did not God acquaint us with the properties of steam and electricity, and build railroads and telegraph lines?

"How many people did they have when they went to Egypt?" Seventy. How many were there at the end of two hundred and fifteen years? Three millions. And Mr. Ingersoll claims that this was an impossibility.

In the first place, we can not depend on these figures, for there have been controversies on this question for the past two thousand years. In the words of Dean Milman, "Some assign the whole duration of four hundred and thirty years to the captivity in Egypt; others include the residence of the patriarchs, two hundred and fifteen years, in this period. The Hebrew and Samaritan text, the differ-

ent copies of the Greek version, differ." As there is doubt about the chronology of the times, it is an open question, and we can follow the most favorable opinion, which gives the Israelites in Egypt a period of four hundred and thirty years. However, we can show that the increase could take place in two hundred and fifteen years. Warm countries, like Egypt, are very prolific in the multiplication of the human species, and we know from history, that the Israelites had very large families, usually about twelve children. However, we will take ten for an illustration. This would make five the ratio of increase. In two hundred and fifteen years there could be seven generations, allowing thirty years for a generation. In seven generations seventy people, increasing at the ratio of five in geometrical progression, would produce five million; and this covers the figures given in Numbers.

"There were forty-five thousand first-born children, and there must have been as many mothers as first-born children; and dividing three millions by forty-five thousand mothers, you will find that the women of Israel had to have on the average sixty-eight children apiece."

The first-born of Levi were not numbered with the others, and we can add five thousand more to the original figures, making a total of fifty thousand mothers in Israel. The Colonel presumes that the mothers of all Israel were still living, whereas these first-born merely represent one generation. As the first-born were about one-tenth or one-twelfth of the family, there must have been about five hundred thousand or six hundred thousand people to that generation; and as the longevity of those days in-

cluded five or six generations in a lifetime, we can easily meet the difficulty by giving each mother ten or twelve children. Fifty thousand mothers in one generation would call for two hundred and fifty thousand in five generations; and three millions divided by two hundred and fifty thousand gives twelve for a quotient. So you see that Mr. Ingersoll is rather deficient in mathematical skill.

"Every mother had to offer a sacrifice of two pigeons at the birth of each child. Now, we know that among three millions of people there would be about three hundred births a day. The priests had to cook and eat these pigeons in the most holy place, and there were only three priests. Two hundred birds apiece per day! I look upon them as the champion bird-eaters of the world."

The Bible states that at the presentation of a child the mother "shall take two turtles or two young pigeons, one for holocaust, and another for sin; and the priest shall pray for her, and so she shall be cleansed." (Leviticus xii, 8.) There is not one word here about the eating of the pigeons. The priests were commanded to eat parts of the offering in the temple, but were not compelled to eat the entire offering; and what remained was consumed with fire, as we learn from the following text: "Eat ye also the loaves of consecration that are laid in the basket as the Lord commanded me, saying, Aaron and his sons shall eat them, and whatever shall be left of the flesh and the loaves shall be consumed with fire." (Leviticus viii, 31, 32.) "If any man by vow, or of his own accord, offer a sacrifice, it shall in like manner be eaten the same day, and if any of it remain until the morrow,

it is lawful to eat it. But whatsoever shall be found the third day shall be consumed with fire." (Leviticus vii, 15, 26.) "If ye offer in sacrifice a peace offering to the Lord that he may be favorable, you shall eat it on the same day that it was offered, and the next day; and whatsoever shall be left the third day you shall burn with fire." (Leviticus xix, 5, 6.) "And Aaron and his sons shall eat it. The loaves also that are in the basket they shall eat in the entry to the tabernacle of the testimony; and if there remain of the consecrated flesh, or of the bread, till the morning, thou shalt burn the remainder with fire." (Exodus xxix, 32.) I could quote many other passages; but these will suffice to show that the priests were authorized to consume the remains of oblations in some cases after the first day, and in others on the third day. There was no injunction compelling them to eat the entire offering, and if they were satisfied with two birds, there was no necessity for eating two hundred.

There is no absolute certainty about the number of people who went into the wilderness with Moses, and consequently there is doubt in relation to the figures given in the Pentateuch. It is easy to fall into error in dealing with numbers, and it is probable that transcribers and translators have inadvertently added a cipher in some places. This supposition is very plausible. In that event sixty thousand would become six hundred thousand, and this number would coincide with all other declarations. Again, we might presume that all of the males of Israel were included in the six hundred thousand, or even all of both sexes that were able to walk, since the Bible mentions in one place that there were six hundred thousand men

on foot. Man is frequently used to signify the species, and may represent the feminine as well as the masculine gender.

"Then where were the Jews? They were upon the desert of Sinai; and Sahara, compared to that, is a garden. Imagine an ocean of lava, torn by storm and vexed by tempests, suddenly gazed at by Gorgon and changed to stone. The whole supplies of the world could not maintain three millions of people on the desert of Sinai for forty years."

This statement is not supported by facts. I will now produce the evidence of men who are thoroughly acquainted with that district. Henry Hart Milman says: "The high district immediately around Sinai, extending about thirty miles in diameter, is by no means barren; vegetation is richer than in other parts of the desert. Streams of water flow in the valleys; dates and other trees abound." (History of the Jews, p. 55.)

An area of thirty miles in diameter contains seven hundred and seven square miles, and four hundred and fifty-two thousand four hundred and eighty acres of land; and that much territory, highly cultivated, would be ample to sustain the flocks of Israel. The Nile valley is one thousand miles long and from eleven to two miles wide, making an average width of five and one-half miles. This multiplied by one thousand gives five thousand five hundred square miles. History informs us that this territory not only supported a teeming population, but supplied the world in times of famine. In face of these statistics it is absurd to contend that the desert of Sinai was insufficient to provide provender for the herds of Israel.

But I can supplement this quotation with the evidence of an eyewitness, who claims that Arabia is a fertile and beautiful country. In his "Pre-historic Nations" John D. Baldwin gives abundant authority for the annihilation of the false notion prevailing among a certain class of people that Arabia is an arid waste. "In 1862 and 1863 Mr. William Gifford Palgrave, whose long residence in the East, intimate knowledge of the Mahometan world, and perfect knowledge of the Arabic language gave him admirable qualifications for such a tour of observation, spent six months in Central Arabia, traveling through it from west to east. He tells us that he began this journey, supposing, like most people, that Arabia was almost exclusively the territory of nomads. Instead of nomads and uninhabitable wastes he found a rich and beautiful country, a settled and civilized population. Mr. Palgrave discovered that Central Arabia is an extensive and fertile table-land, diversified by hills and valleys, and surrounded by a waste and desert soil. He estimates that the great plateau comprises nearly half of the whole peninsula, or about five hundred thousand square miles, which is twice the extent of France. He touched the kingdom of Shomer first at Wadi Serhan, and came down to the Djowf, an oasis which is fertile and beautiful." (Pre-historic Nations, p. 69, *et seq.*) Mr. Baldwin writes that "the whole extent of the peninsula contains over a million square miles, and probably three-fourths of it is now excellent for cultivation. In the great days of Ethiopian supremacy a still larger portion of Arabia was used for agricultural purposes. Even now a sufficient supply of water for irrigation would transform most of the desert

districts into luxuriant fields and gardens. The ancient Arabians provided for this want by means of immense tanks, similar to those still existing in Ceylon." (Pre-historic Nations, p. 72.) Just imagine a country with an arable and fertile territory, twice the extent of France, not being able to provide for the wants of a population about one-fourteenth the size of France!

Mr. Ingersoll continues his ridiculous remarks that "while the Israelites were on the desert they sacrificed one hundred and fifty thousand lambs, and the blood had to be sprinkled on the altar within two hours, and there were only three priests. They would have to sprinkle the blood of one thousand, two hundred and fifty lambs per minute."

That statement is not found in the Pentateuch; and I brand it as a contemptible piece of forgery. The largest sacrifices ever offered by the children of Abraham in the days of Moses were the offerings of the princes at the dedication of the Tabernacle. One day was appointed for the offering of each prince, who made an offering of three oxen, six rams, six buck-goats, and six lambs. Twelve days were consumed in the offerings of all the houses of Israel, and the total number comprised thirty-six oxen, seventy-two rams, seventy-two buck-goats, and seventy-two lambs, making an aggregate of two hundred and fifty-two victims. The following are the words of the Sacred Volume: "These were the offerings made by the princes of Israel in the dedication of the altar in the day wherein it was consecrated: Twelve oxen out of the herd for holocaust, twelve rams, twelve lambs of a year-old, twelve buck-goats for sin; and for the

sacrifice of peace offerings: oxen twenty-four, rams sixty, buck-goats sixty, and lambs sixty." (Numbers vii.) This is another specimen of Mr. Ingersoll's mendacity.

He says that "all the people gathered in front of the Tabernacle."

If he had studied the Bible and Biblical authorities, he would have learned that only the males assembled in front of the Tabernacle, while the women and little children were excused.

"Palestine is a frightful country, covered with rocks and desolation. There never was a land agent in the city of Chicago that would not blush with shame to have described that land as flowing with milk and honey."

We learn from several encyclopedias and hundreds of travelers that the plains of Sharon, Philistia, Esdraelon, and Jericho are the most prolific lands in the world. For the consolation of Mr. Ingersoll, and for the satisfaction of those who have not read a description of Canaan, I will produce the opinions of men who have visited that country and are qualified to judge of its fertility. "The tribes of Reuben and Gad, addicted to a pastoral life, and rich in flocks and herds, could desire no fairer possession than the luxuriant meadows of Bashan and the sloping pastures of Gilead. To the north spread out the luxuriant fields of Esdraelon, the more hilly, yet fruitful, country of Lower Galilee. The Jewish domain at the time of the division was one hundred and eighty miles long, and one hundred and thirty miles wide, and contained fourteen million nine hundred and seventy-six acres. This quantity of land will divide to six hundred thou-

sand men about twenty-one and one-half acres in property, with a remainder of one million nine hundred and seventy-six thousand for the Levitical cities, the princes of the tribes, the heads of families, and other public uses. The extraordinary fertility of the whole country must be taken into account. No part was waste; very little was occupied by unprofitable wood; the more fertile hills were cultivated in artificial terraces; others were hung with orchards of fruit-trees; the more rocky and barren districts were covered with vineyards. Even in the present day the wars and misgovernment of ages have not exhausted the natural richness of the soil.

"Galilee, says Malte Brun, would be a paradise, were it inhabited by an industrious people under an enlightened government. No land could be less dependent on foreign importation; it bore within itself everything that could be necessary for the subsistence and comfort of a simple agricultural people. The climate was healthy, the seasons regular; grain of all kinds—wheat, barley, millet, zea, and other sorts—grew in abundance. Besides the vine and the olive, the almond, the date, figs of many kinds, the orange, the pomegranate, and many other fruits flourished in the greatest luxuriance." (Milman, History of the Jews, p. 90 and 97; also see following pages.)

Bayard Taylor, formerly Minister of the United States to the Sublime Porte, and who traveled extensively in the East, thus speaks of Palestine: "The view reached from the sea to Jerusalem and southward to the Plains of Ascalon—a great expanse of grain and grazing land, all blossoming as the rose, and dotted, especially near the mountains, with dark,

luxuriant olive-groves. Between Ramleh and the hill country (a distance of about eight miles) is the rolling plain of Arimathea, and this, as well as the greater part of the plain of Sharon, is one of the richest districts in the world. The soil is a dark-brown loam, and, without manure, produces annually superb crops of wheat and barley. We rode for miles through a sea of wheat, waving far and wide over swells of land. The tobacco in the fields about Ramleh was the most luxuriant I ever saw, and the olive and fig attain a size and lusty strength wholly unknown in Italy. Judea cursed of God! What a misconception, not only of God's mercy and beneficence, but of the actual fact! Give Palestine into Christian hands, and it will again flow with milk and honey. Except some parts of Asia Minor, no portion of the Levant is capable of yielding such a harvest of grain, silk, wool, fruits, oil, and wine." (Land of the Saracen, p. 50-51-52, etc.)

LECTURE VII.

QUERY. "Could not Moses have taken advantage of the tides in crossing the Red Sea? Perhaps this can account for the so-called miracle of the dividing of the waters."

ANSWER. I will answer this query by giving an extract from the pen of Milman. "At an early period historians (particularly in Egypt), hostile to the Jews, asserted that Moses, well acquainted with the tides of the Red Sea, took advantage of the ebb, and passed over his army, while the incautious Egyptians, attempting to follow, were surprised by the flood, and perished. Yet, after every concession, it seems quite evident that without one particular wind the ebb-tide, even in the narrowest part of the channel, could not be kept back long enough to allow a number of people to cross in safety. We have, then, the alternative of supposing that a man of the consummate prudence and sagacity and the local knowlerge attributed to Moses, altered, suspended, or at least did not hasten his march, and thus deliberately involved the people whom he had rescued at so much pains and risk in danger of being overtaken by the enemy, led back as slaves, or massacred, on the chance that an unusually strong wind would blow at a particular hour for a given time, so as to keep back the flood, then die away and allow the tide to return at the precise instant when the Egyptians were in the middle of their passage." (History of the Jews, p. 45.) Samuel Burder confirms the opinion of Milman. In

his comments on Josephus in his "Antiquities of the Jews" (P. I., page 78), he writes that it "has been further objected against the passage of the Red Sea being miraculous, that Moses might convey the Israelites over at a low tide without any miracle, while yet the Egyptians, not knowing the tide as well as he, might be drowned upon the return of the tide." Burder claims that this supposition is absurd. "Yet," continues the author, "Artapanus informs us that the learned Heliopolitans owned the destruction of the Egyptians and the deliverance of the Israelites to have been miraculous. And De Castro, a mathematician, who surveyed the sea with great exactness, informs us, that there is no great flux or reflux in this part of the Red Sea to give color to the hypothesis; nay, that the elevation of the tide there is little above half the height of a man."

Mr. Ingersoll ridicules the idea that the Almighty boasted for a thousand years because he overthrew the legions of Pharaoh.

There are frequent allusions to the conquest of the Egyptians in the Ancient Testament; and God refers to that fact, not to remind the people of his military skill, as the atheist would infer—for the world is filled with manifestations of his Omnipotence—but merely to show the Israelites that their God was the God of creation, the God of storms and floods and waves; and that the sea obeyed the voice of its King, and rolled its billows up in liquid columns, and again fell in tremendous volumes on the pursuing hosts, and inhumed their ranks in the bottom of the deep. God awakens in the mind of Israel this marvelous event to show his Divine providence in behalf

of the chosen generation, and to excite in their hearts the virtue of gratitude, to strengthen their loyalty, and to confirm their obedience. As the years roll away we assemble on the Fourth of July, and listen with motionless enchantment to floods of oratory painting the scenes of '76 and the triumphs of '83, when the echoes of war were heard no more among our mountains, and the tramp of armies created no dismal sounds, and the hoof of the battle-steed awakened no fears in the breast of wife and mother, and the heart of child and maid; when the star-spangled banner waved in peaceful folds from turret and tower, and proclaimed to the wide world that this was "The land of the free and the home of the brave." We celebrate the anniversary of our National Independence to keep alive in our hearts the flame of patriotism, and to cultivate the spirit of gratitude toward our fathers, who, for our sake, faced the burnished blade and reeking gun, and bore the privations of camp and march and the bivouac of the night.

Mr. Ingersoll asserts that there were six hundred thousand fighting men among the sons of Jacob, and the Egyptian army did not exceed one hundred thousand.

I will not contest the figures, for the assertion presents no difficulty. The Israelites had been in thralldom for hundreds of years, and were, perhaps, totally unacquainted with military tactics and engines of war. History makes us familiar with the superiority of disciplined troops over the ill-formed plans and devices of inexperienced soldiers, unequipped with destructive weapons of defense. Prescott says, in his "Conquest of Mexico," that Cortes, with six hundred armed men, found it an easy task to subdue a land

that could number more than one million of warriors. Should we be surprised that the unaided hosts of Israel were not a match for a standing army of one hundred thousand?

The agnostic says that "he can not understand why God should kill a sheep, just because somebody had done a mean trick."

The sacrifices of the old law were typical of the great sacrifice of Golgotha which atoned for the sins of the world. Sin is a rebellion against heaven; and treason is punished in every land with the penalty of death. Humanity had merited this chastisement by its transgressions; but God, in his infinite mercy, deigned to immolate his only begotten Son as a vicarious atonement. The officiating priest would place his hands upon the victim to symbolize the transference of human iniquities to the animal, and the substitution of irrational life for the blood of the sinner, and thus would remind the people of the enormity of their transgressions, and inspire the nation with horror for crime, and make the individual assiduous in the observance of the precepts.

"The blood was put on the right ear, right thumb, and big toe of the right foot," to signify that we should be governed by the law of justice and righteousness, and that we should walk in the way of truth, and follow the path of virtue.

"God killed the cattle of the Egyptians," first, to show his abhorrence for the idolatries and the abominations of that people by destroying their very possessions; and secondly, to punish the owners by the privation of these domestic animals. Was it great cruelty to kill the cattle? Why do we kill them

every day for our use? There is perfect order in the universe, and everywhere we observe the law of subordination. Man is the noblest being on earth, and everything was created for his use, and ordained to serve his purposes. The animal kingdom has accomplished the end of its existence when it has realized the design of the Creator in its submission to the promotion of human happiness, and the prolongation of human life. It is the lot of irrational creation to partake of the consequences of man's fall. The life of the animal is afflicted with countless sufferings. Can death, that terminates its sufferings, be a serious misfortune to the thoughtless beast? We have many reasons to believe that the irrational creation shall enjoy the gift of immortality; and Revelation gives us a glimpse of this idea. St. Paul says: "For I reckon that the sufferings of this time are not worthy to be compared to the glory that shall be revealed in us. For the expectation of the *creature* waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject. Because the creature itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now, and not it only, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body." (Romans viii, 18, *et seq.*) These passages evidently refer to the destiny of the animals, for there is a marked distinction between *creature* and *man.* It is said that the creature was made subject to vanity, or

corruption, not willingly, but by reason of him who made it; that is, man, by his fall, which ingulfed the earth in sorrow. And, again, St. Paul writes, "Not only it, but we ourselves," showing distinctly that he embraces the irrational creation in the doctrine of resurrection and immortality. If every animated being after death passes into realms of eternal life and joy, the destruction of temporal existence, with all its sorrows, must be regarded as the greatest blessing that could be accomplished in behalf of the creature.

"There is not one word about woman in the Old Testament, except shame and humiliation," and Mr. Ingersoll denounces the Bible as an infamous book because it degrades the noblest being that ever lived.

Surely the Colonel has not read the Ancient Scriptures sedulously. Solomon says that "the woman that feareth the Lord, she shall be praised." (Proverbs xxxi, 30.) "He that hath found a good wife hath found a good thing, and shall receive a pleasure from the Lord." (Proverbs xviii, 22.) "As the sun, when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house." (Ecclesiasticus xxvi, 21.) "He that possesseth a good wife beginneth a possession. She is a help like to himself and a pillar of rest." (Ecclesiasticus xxxvi, 26.) We read in Ecclesiasticus: "Happy is the husband of a good wife; for the number of his years is double. A virtuous woman rejoiceth her husband, and shall fulfill the years of his life in peace. A good wife is a good portion. A holy and shamefaced woman is grace upon grace. As everlasting foundations upon solid rock, so the commandments of God in the heart of a holy

woman." (Ecclesiasticus xxvi.) "Children and the building of a city shall establish a name, but a blameless wife shall be accounted above both." (Ecclesiasticus xl, 19.) Does not the inspired writer address Judith in the most flattering language? "Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor of our people." (Judith xv, 10.) In the very first book of the Jewish records woman is extolled in the highest terms, when the Almighty predicts the triumph of humanity over the power of darkness through the agency of the Virgin. Speaking to the serpent, the representative of Satan, God said, "I will place enmities between thee and the woman; between thy seed and her seed, and she shall crush thy head, and thou shalt lie in wait for her heel." (Genesis iii, 15.)

I could produce hundreds of other passages that eulogize the faith, virtue, charity, love, beauty, wisdom, and the influence of the gentle sex; but the above quotations are sufficient to prove the absurdity of Mr. Ingersoll's assertions.

The Colonel says that "God should have liberated the Israelites at once. When he worked a miracle at all, why did he not perform one worth talking about?"

In some places he laughs at the miraculous power of God, and, again, he ridicules Omnipotence for not displaying grander power. The remark is unworthy of an answer; and I shall dismiss it with the simple comment, that God never interferes with the laws of nature, and never reveals his majesty in miracles, except in extreme cases; and perhaps he gradually evolved his omnipotent wrath and vengeance to Egypt

with the hope of mollifying the disposition of the monarch and converting his subjects by giving them time to reflect on their evil ways.

In the fourteenth chapter of Deuteronomy we read that "every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat. But of them that chew the cud, and divide not the hoof, you shall not eat; such as the camel, the hare," etc. In the eleventh chapter of Leviticus it is said that "the hare cheweth the cud, but divideth not the hoof." Mr. Ingersoll claims that "the hare does not chew the cud, and hence Moses made a mistake." From the context it is easily seen that two facts were necessary in the classification of clean animals. First, that they divide the hoof, and that the division should be real and complete, into two parts, and no more; effective, and not merely apparent; and besides, that its internal, external, and anatomical construction be entirely conformable to this formation; and, secondly, that they chew the cud. The hare, in some of its varieties, may ruminate, yet the whole species is regarded as unclean by reason of the construction of the feet. (Calmet's Dictionary of the Bible, Volume IV, p. 236-237.)

"The general feeling of mankind has ordinarily abstained from most of the animals proscribed by the Mosaic law, excepting sometimes the camel, the hare, and the swine. The flesh of the camel is vapid and heavy; the wholesomness of the hare is questioned by Hippocrates; that of the swine in Southern countries tends to produce cutaneous maladies, the disease to which the Jews were peculiarly liable; besides, that

animal, being usually left in the East to its own filthy habits, is not merely unwholesome, but disgusting; it is the scavenger of the towns. Of the birds, those of prey were forbidden; of fish, those without fins or scales. The prohibition of blood (besides its acknowledged unwholesomeness, and in some instances fatal effects), perhaps, pointed at the custom of some savage tribes, which, like the Abyssinians, fed upon flesh torn warm from the animals, and almost quivering with life. This disgusting practice may have been interdicted, not merely as unwholesome, but as promoting the ferocity of manners, which it was the first object of the lawgiver to discourage." (Milman, History of the Jews, p. 74.)

It is claimed by some writers that in the East the hare was not esteemed a safe food for its easily contracting and transmitting mange, leprosy, and other diseases. So we admit that Moses was correct in classifying the hare with unclean beasts; and whether that animal chews or does not chew the cud is a question of no vital importance. I will conclude my remarks on this subject with a quotation from Northgraves: "Zoology, as a science, was not studied in the time of Moses as it is to-day; and the scientific classification of animals was not made. Hence the words of Moses, it cheweth the cud, *mahaleh gerah,* must be taken in the sense in which they were used in ordinary conversation, not in the modern scientific sense. A certain muscular motion, which is habitual with hares, was commonly considered as the chewing of the cud, and was so named; and for this reason it is said that the hare chews the cud." (Mistakes of Modern Infidels.)

The Colonel claims that common sense will teach the necessity of the commandments.

I will not deny that every precept of the Decalogue is in harmony with common sense; and I further admit that reason is capable of conceiving the justice, utility, and necessity of the commandments; but it is more than probable that the human mind, obscured by errors and perturbed by passions, would never have conceived the commandments as fully and as lucidly as they are found in the records of the Hebrew legislator. My supposition is supported by history; for I have already proved that the moral codes of all pagan nations, while containing some articles worthy of admiration, were sullied with many serious faults. "Plato, one of the noblest minds of antiquity, proposed in his Philosophical Republic that the offspring of inferior citizens, and children with imperfect limbs, be buried alive in an obscure and unknown place. Aristotle suggests infanticide as a means of checking the rapid growth of population. There is reason to believe that infanticide prevailed in Italy, as well as in Greece, from the earliest times. A law of Romulus forbade the exposing of children before they were three days old, which proves that the custom of exposing them as soon as they were born had prevailed before." (Principle of Population, by Malthus, p. 114-115-118.) The same custom prevailed among many nations of antiquity. What does this prove? That murder was legalized by the statutes of the most enlightened pagan nations, and sanctioned by the authority of the ablest philosophers, statesmen, and political economists.

The Divine Commandment declares, "Thou shalt

not kill," and it values the life of the babe as highly as the life of an adult.

"One of the commandments said they should not make any graven things; and that was the death of art in Palestine. No sculpture has ever enriched stone with divine forms of beauty in that country; and any commandment that is the death of art is not a good commandment."

This assertion of Mr. Ingersoll's is not founded on truth. In the first place, I must state that sculpture is only one of the various forms of art; and, therefore, presuming for the sake of argument, that God did prohibit the making of images, he did not mention painting, music, and poetry, which constitute the fine arts; and no reference is made to the useful arts. Therefore his words could not have destroyed art in Palestine. But the first commandment forbade the Israelites to make images for idolatrous purposes, like the nations of antiquity, as we learn from the second part of the precept, which is explanatory of the preceding lines: "Thou shalt not adore them or serve them." (Exodus xxvi, 5.) This interpretation is amply sustained by other texts from the same book; for we read in the twenty-fifth chapter that "Thou shalt also make two cherubims of beaten gold on the two sides of the oracle. Let one cherub be on one side, and one on the other. Let them cover both sides of the propitiatory." (Exodus xxv, 18-20.) "And the Lord said, Make a brazen serpent, and set it up for a sign. Moses therefore made a brazen serpent." (Numbers xxi, 8, 9.) "And for the altar of the incense he gave the purest gold; and to make the likeness of the chariot of the cherub." (First

Chron. xxviii, 18.) "He also made in the house of the holy of holies two cherubims of image work." (Second Chron. iii, 10.) These quotations will suffice to disprove the statement that God enjoined the sons of Abraham not to make images, or that he interfered with the cultivation of art. The hundreds of vessels used in the Mosaic ritual, together with the wealth, beauty, and sublimity of Solomon's temple, are invincible arguments that the prohibition extended merely to the practice of rendering homage and adoration to the works of human genius. That there was reason for such an admonition is evinced by the fact that the voice of God's thunder had scarcely ceased to roar amid the lurid flames of Sinai when the hosts of Israel had fallen prostrate before the golden calf.

When the Bible says that Canaan was inhabited by seven nations mightier than Israel, it is probable that the sacred writer referred to the gigantic stature of those people, which is spoken of by the spies sent to reconnoiter. Again, he might have alluded to their combined forces making a total outnumbering the hosts that followed Josue across the Jordan; and hence it occurs to my mind that there is no ground for Mr. Ingersoll's strictures on the possibility of Palestine to support twenty-one millions of people.

The agnostic does not think that "God ever came down to Mount Sinai with a lot of patterns for making a tabernacle, patterns for tongs, etc. Do you believe that God told Moses how to cut a coat, and how it should be trimmed," etc.?

I do not think it would be blasphemy to differ with the Colonel; and I can not conceive any more incongruity in God's giving orders for the establish-

ment and the furniture of his dwelling-place than I would discover in Mr. Ingersoll's looking over the plans and specifications of a new residence that he contemplates building, and selecting carpets for his floors, and shades and curtains for his windows. There were so many pagan symbols used by the nations of antiquity and the tribes of the Orient that God wished to safeguard his people from the possibility of idolatry by reminding them in all their rites and ceremonies of the Divine Unity and Personality.

Milman writes: "The worship of God on mountain-tops, otherwise an innocent custom, was proscribed on account of the abominations committed in these places during their festivities by the Canaanitish tribes." The same author tells us that "no grove might be planted near the altar of the Holy One of Israel; the strictest personal purity was enjoined on the priests; the prohibition against prostituting their daughters, as well as that which forbids the woman to appear in the dress of the man, the man in that of the woman, are no doubt pointed against the same impure ceremonies. All the vulgar arts of priest-craft, divination, witchcraft, were proscribed. Even a certain form of tonsure, certain parti-colored dresses, and other peculiar customs of the heathen priesthood were specially forbidden." (History of the Jews, p. 63.)

Samuel Burder, in his note on the passage of Deuteronomy prohibiting woman to wear man's clothes, etc., writes: "This prohibitory law seems directed against an idolatrous usage which appears to be as ancient as Moses, and which, later writers inform us, was to be found among several nations in

after times, and that, too, attended with the most abominable practices. From Plutarch we learn that the Egyptians called the moon the mother of the world, and assigned to her the nature both male and female; and Boyse says of Diana, Luna, or the moon, that the Egyptians worshiped this deity both as male and female; the men sacrificing to it as Luna, and the women as Lunus, and each sex on these occasions assuming the dress of the other." (Josephus, Antiquities of the Jews, note, p. 138.)

There is not a ceremony connected with the Jewish sacrifice and priesthood that is not full of significance, and if Mr. Ingersoll had studied the Bible instead of peeping at the cover, he would refrain from the silly comments which are the true characteristics of charlatanry.

Dress very often conveys a deep meaning. During the late war the blue represented the soldier of the Stars and Stripes, and the gray was the uniform of those who fought under the Stars and Bars. The tri-color distinguished the Republican from the Monarchist in the days of the French Revolution.

Mr. Ingersoll can not see how the people could produce enough flax in the desert to make the linen curtains for the Tabernacle; for he imagines that Arabia is a wild and rocky waste. If he had read John D. Baldwin, one of the best authorities of the age, he would have learned that "Arabia could have supported one hundred millions of people as easily as France now sustains forty millions." (Pre-historic Nations, p. 73.) Had he consulted J. W. Buel, he would have learned where the Israelites procured the gold and silver and precious stones for their sacrificial

utensils and for the ornamentation of the Tabernacle. Writing of ancient Arabia, the temporary abode of Israel, Buel says: "The palace built by King Sheddah at Aden had walls whose bricks consisted of silver and gold, whose roof was gold, inlaid with pearls and precious stones, and whose interior decoration and furnishing was carried out upon the same scale of extravagant magnificence. The palace was surrounded by gardens whose trees were partly natural and partly the work of art. The fragrance which loaded the air from the trees, shrubs, and flowers of rarest perfume, was brought into rivalry with that of the beauty of plants, of gold and silver, whose flowers and fruits were rubies, sapphires, and other gems, upon whose branches perched birds of gold, and whose stems were converted into spraying fountains of perfumes." (Story of Man, p. 358.) And this is the country where there were no gold and silver and precious stones!

Mr. Ingersoll can not believe that "their clothes did not wax old, and that they grew right along with them."

Various commentaries have been written on this question; but I will answer it briefly by stating that I can not see in this passage anything more remarkable than the growth and durability of the epidermis, or the extension of the hide that envelops the animal, and the increase in the size of a spot on the back of a cow.

The Colonel speaks of the flood, and brings in many objections of insignificance.

In the first place, I will state that the universality of the Deluge is an open question, and Christians

may entertain their private views on this subject without conflicting with the statements of Genesis. It is true that universal terms are employed in giving a description of the Deluge. "It is all men, every living creature, the whole earth that are to be destroyed," as Dr. Zahn writes. The learned author of "Bible and Science" proves that nothing is of more frequent use in the Old Testament than the employment of universal for particular terms. The same peculiarity is observed in the New Testament, but not to such an extent as in the Old. It is characteristic of all Oriental languages to use hyperbole, and at the same time in a way that we should pronounce extravagant. St. Augustine observes in a letter to St. Paulinus, of Nola, that it is the custom of Scripture to speak of the part as of the whole. He likewise states that it is frequently necessary to explain the word *all* in a restricted sense. In speaking of the famine which prevailed at the time of Jacob, Moses declares that "the famine prevailed in the whole world, the famine increased daily in all the land, and all provinces came to Egypt to buy food." None of these passages are to be taken literally. Again, "All the earth desired to see Solomon's face, and to hear his wisdom." The same explanation is to be given to those passages in the New Testament where it is said that the people from all countries were in Jerusalem on Pentecost Sunday. In the Apocalypse, St. John says that when Enoch and Elias shall have been slain, their bodies shall be unburied for three days in the great city, and all the inhabitants of the earth shall come to see them. In all of these quotations, and in hundreds of others that could be easily adduced, the universal

term is employed to convey the sense of the particular, or the whole is used for the part. "The Deluge was a means of preserving intact the patriarchal line from which was to descend the Redeemer of the world; it was a necessity in order that the sons of God might be preserved from contamination by association with the daughters of men." (Bible and Science, Zahn, p. 160.) And the erudite scientist informs us that "Moses intentionally ignored the Camites and the descendants of other children of Adam." His object was to show the genealogy of the patriarchs from Noah through Seth to Adam. After the Deluge he deals only with Noah and the unbroken line as descended from him. "That there were among the mountains of Central Asia the descendants of Cain and other children of Adam, he may or may not have known. He was not writing a history of the world. He was tracing out a synopsis of the history of the Hebrew people, the chosen people of the Lord, the sons of God. To him all who were not Hebrews were Goim." (Bible and Science, Zahn, p. 161.) (Noachian Deluge, from page 120 to 174.)

If we regard the Deluge as only partial, every difficulty of a scientific nature will immediately disappear. It will not be necessary for the "polar bear to leave his home of ice, and start for the tropics inquiring for Noah." It will not be necessary to put "eleven hundred thousand insects into the ark," and to collect these without the assistance of a "microscope," and all the various animals that live upon the earth.

Then Mr. Ingersoll says, "Why, if the flood was partial, was it necessary to put the birds in the ark?

An ordinary bird, tending strictly to business, can beat a partial flood."

The birds and all other fowls, together with the animals, were preserved in the ark for the purpose of keeping the species in that locality, so that when Noah would take possession of the land, he would not be compelled to wander to India or some other far distant country to procure these beasts and birds. We have every reason to believe that only useful animals and fowls, such as the camel, cow, pigeon, dove, etc., were inclosed in the ark; and hence it was not necessary for God to inspire the wild, carnivorous mammalia, the reptiles, elephants, mastodons, and animalcules to seek refuge from the storm within the ark.

LECTURE VIII.

NOW Mr. Ingersoll refers to the stopping of the sun by Josue, and he says that "the sun throws out every second of time as much heat as could be generated by burning eleven hundred million tons of coal."

Yet that does not prove that the said heat would affect the earth to that extent. Remember that the earth is but a single orb in the solar system, and but a mere speck in the vast realm of space through which the beams of the sun are scattered. The earth is ninety-one millions of miles from the sun, and its orbit is five hundred and seventy-five million miles. Multiply this latter sum by forty-six million, half the radius of the circle formed by the earth's orbit, and this will give you the earth's ecliptic; and yet this is but an insignificant portion of those immense fields flooded by the solar rays.

Radiant heat diminishes in intensity as the square of the distance from the radiating body increases. A body ten feet from a fire will receive only one-hundredth part as much heat from it that a body one foot will receive. If we divide the heat engendered at the sun's surface by the square of ninety-one million, the distance of the earth from the sun, we will have the amount of heat diffused through space at a distance of ninety-one million miles from the sun. The square of 91,000,000 is 8,281,000,000,000,000, and this, divided into 11,000,000,000,000, the amount of heat engendered at the surface, will give 1/753 for

a quotient; that is, the amount of heat diffused through space at a distance of ninety-one million miles from the sun would be sufficient to burn in one second 1/753 part of a ton of coal, or about eleven and one-half tons of coal in twenty-four hours.

To discover the amount of heat that would strike the earth, we must find the surface of the imaginary sphere that would be formed in the heaven by taking the earth's distance from the sun as the radius of that sphere. To find the surface of a sphere, we multiply the circumference by the diameter. To find the circumference of a circle, we multiply the diameter by 3.1416. The diameter of the circle in question is 182,000,000, being twice the radius. This sum multiplied by 3.1416 gives 571,771,200, and this multiplied again by 182,000,000 gives 104,062,358,400,000,000. There are 23,000 pounds of coal in 11½ tons. Dividing 23,000 by 104,062,358,400,000,000=23/104,062,358,400,000. This is the fractional part of a pound of coal that the heat of the sun would consume if the earth should cease to revolve for a period of twenty-four hours, which would not be sufficient to produce suffocation. I have figured this out according to the law of radiant heat.

More than a hundred years ago Voltaire brought this same objection against Christianity; however, he did not go so far as Ingersoll, for he said that the heat generated by the stopping of the earth would be sufficient to overcome the soldiers in battle. DuClot then answered the objection, that the increase of temperature could have been modified by winds and clouds. Voltaire said that stopping the earth would interfere with eclipses. DuClot replied that the rotary

motion of the earth could cease without having any bearing on the annual motion of the earth in its orbit, and therefore cause no confusion in the solar system.

Mr. Ingersoll says that "it has been calculated by one of the best mathematicians and astronomers that to stop the world would cause as much heat as it would take to burn a lump of coal three times as big as the globe."

What mathematician and astronomer made that statement? Until Mr. Ingersoll gives his authority, his assertion does not deserve notice. I presume that Mr. Ingersoll pretends to prove that it is the rotary movement of the earth, constantly presenting a new surface to the rays of the sun, that prevents ignition. Is it not strange that his principle has such little influence at the poles, where there is no diurnal movement, and where the heat is not sufficient to melt the ice that gathers there during the long winter nights? Perhaps Mr. Ingersoll will say that the obliquity of the rays nullifies the heat. I admit, the reason is plausible; but I fail to see that the perpendicular radiation of one day would be a million times greater than the oblique radiation of six months.

According to Mr. Ingersoll's theory, heat increases as the velocity of the diurnal motion of the earth diminishes. Now, the sun is vertical to the Tropic of Cancer on the twenty-first day of June, and, the circle of the globe at that point being much shorter than the equator, the rotary motion of the earth is much slower. Hence, during the latter part of June it should be warmer at the Tropic of Cancer than at the equator during the last of March. But such is not the case, as a glance at the isothermal lines on

the map will show. Climate not only depends on latitude, but also on elevation, winds, oceanic currents, and mountain ranges. Gibbon, in his "History of Rome," claims that Southern Europe was colder in the early part of the Christian era than Northern Europe to-day; and he attributes this mutation of temperature to the fact that, primeval forests having been removed by the hand of civilization, the solar rays now strike the earth directly, and heat is absorbed and reflected.

Again, the diurnal movement of the earth could have been altered so as to prolong the day and avoid the consequences referred to in Mr. Ingersoll's lecture. God could have turned the earth back at the setting of the sun to the rising, and thus produce a day of thirty-six hours' duration. Furthermore, the earth could have been illuminated by the refraction of light, or the creation of an artificial day. As Palestine is north of the equator, God could have turned the North Pole toward the sun, and light would have illuminated the Northern Hemisphere as long as the earth was in that position. I have already quoted the ablest author of the age for the statement that the rays of the sun fell vertically on the North Pole for an entire age, generating the tropical plants, which form the immense coal-fields in the regions of the Arctic Circle. If Mr. Perce is correct in his theory—and we have every reason to believe that he is—then Mr. Ingersoll's averment that the sun's rays, falling perpendicularly on any stationary portion of the earth, would produce ignition, is disproved.

I feel perfectly satisfied that astronomy will bear

out every statement that I have made in reference to the solar heat felt by the earth; and there is no ground for departing from the literal meaning of the Scriptural narration, that Josue made the sun stand still for a whole day. Of course it is understood that the sacred author used the language of the time, and that his words signify that the earth ceased to revolve on its axis. Mr. Ingersoll wishes to know why it was necessary to stop the moon. If he understood astronomy as well as he pretends, he would know that the moon is a satellite of the earth, and revolves around the latter, so as to reach the same point relatively to the fixed stars, in a little more than twenty-seven days. Therefore, the stationary position of the earth would cause the relative position of the moon to appear stationary.

"The telescope, in reading the infinite leaves of heaven, has ascertained that light travels at the rate of one hundred and eighty-six thousand miles per second, and it would require millions of years to come from some of those stars to the earth. If those distant stars were fashioned when this world began, we must have been whirling in space not six thousand, but many millions of years."

This assertion proves nothing against the truth of Biblical statements. Authors belonging to the Christian Church in nearly every age have had their private views about the six days of creation; and Christianity and Judaism do not teach that the world is not more ancient than six thousand years. According to the Genesiac account, as I have clearly shown, the six days can be regarded as six periods; for a day in the Scriptural sense is frequently used

to designate an epoch, or an age. Each of these periods might have been millions of years in duration. The Mosaic narration does not signify any particular time for the ages of creation. Nor is it contrary to Christian doctrine or the words of Genesis to hold that God endowed matter with the germs of life and the principle of development, and allowed it to evolve the plants and animals during the slow process of æons. However, not only the Bible, but reason, condemns the theory of the extreme evolutionists, who hold that matter itself, and by its nature, is capable of producing all the varied forms of life. *Nemo dat quod non habet*,—Nobody gives what he has not. Matter is inert, and therefore does not contain the organic principle of the vegetable kingdom; and organic creation does not contain irrational life; and reason is beyond the limits of the latter. Hence, if we hold the theory of development, we are constrained by the voice of reason to discard the absurd notion that matter is capable of giving birth to the various forms of plant, animal, and human life, and admit the necessity of God's creative power.

But do we see in the latest discoveries of science any indication of transition from inorganic to organic matter, and from animal to human life? Dr. Zahn says that Häckel endeavored to span the chasm bebetween inorganic and organic matter by the invention of the Moneron, and he was compelled to retract his boast that he had found the missing link, in the presence of the British Association for the Advancement of Science, assembled at Sheffield. The learned author of the "Bible, Faith, and Science," has ably proved that the two missing links have never been

supplied by the researches of ages. "The nearest living analogue of this primitive form of protoplasm is, Häckel assures us, the ill-starred bathybius of Huxley. To bridge over the chasm between the irrational and the rational, between animals and man, they invented the anthropoid, or the pithecanthrope, the speechless man-ape, of which, like so many other links in Häckel's genealogical chain, there is not the slightest trace in geology or paleontology." (Zahn, Bible and Science, p. 226.)

Darwin, in his "Origin of the Species," has utilized every illustration in nature to substantiate his theory of evolution, but without success. He has furnished ample argument for the establishment of variety in the same species; but he has made a lamentable failure in his efforts to show the transition from one species to another. The rats in the Mammoth Cave, he writes, lost their eyes by the disuse of the organ of sight, and on the same principle he contends that an organ or faculty is brought to perfection by employment. Yet the perfection of a being does not change its nature. Shakespeare was the giant of his age, and perhaps the world has never seen his peer, and yet the untutored savage, living in the wilds of Africa, or the lacustrine inhabitant of remote ages, possessed the same essential elements of human nature as the immortal poet of English drama. "But a little reflection will suffice to teach us that the monists and transformists, whose views we have been considering, have method in their madness. They assume evolution, in the sense in which they teach it, to be true, and to rest on an impregnable basis of fact. They assume, also, that matter is eternal, because science, by which

they mean physics, can tell us nothing, because it knows nothing, of creation. They pin their faith to spontaneous generation because their theory demands it. 'If we do not,' says Häckel, 'accept the hypothesis of spontaneous generation, then at this one point in the history of development we must have recourse to the miracle of supernatural creation.'" (Zahn, Bible and Science, p. 228.)

The only question in which the Bible and science are at variance in any way is the age of the human race; and this conflict is more apparent than real. Scientific critics assume too many things as granted, which are open for discussion. For instance, they discover in history that the human race used at different times implements made of stone, bronze, and iron; and they conclude that there must have been a stone age, a bronze age, and an iron age. They also suppose that an indefinite period must have intervened between each of these ages. Dr. Zahn has ably demonstrated that these are very uncertain criteria, since these ages are not defined by distinct lines of demarkation, but often overlap each other, and not infrequently co-exist. This fact is brought out by James Geikie in his admirable work on Pre-historic Europe. (See pages 5-24.) We know from history that stone utensils are used in one part of the world, when iron is almost exclusively used in another; and while civilized nations to-day utilize iron for various purposes, wild, savage tribes are still unacquainted with the means of smelting, and their weapons are rude implements of stone.

Lake dwellings and cave dwellings offer no decisive evidence in behalf of human antiquity; for, like

the periods of stone, bronze, and iron, their limits are not accurately defined. History is unable to pass judgment on the question; for when we go back a few thousand years, we move in mist and darkness, and we can not see our way. Baldwin says there is no correct chronology among the ancients, and we can not depend on the few broken and shattered records of dates that we find among the works of Egyptian, Chaldaic, and Hebrew historians.

"Any system of chronology that places man four thousand or five thousand years before Christ is a mere invention. Those who profess to find it in the Bible, misuse and falsify that book. We may as well seek in the Bible for a perfected science of astronomy or chemistry." (Pre-historic Nations, p. 26-27.) Zahn has proved that we can carry the history of man, by means of Biblical chronology, back nine thousand years; and he points out a number of intermissions in genealogical records, and, basing his premises on the hypothesis that there are many more omissions of which we are ignorant, we might be able to trace the history of humanity as far into the shadows of antiquity, as would be necessary to meet every difficulty of "geology, paleontology, and climatology." As the discussion of this question is beyond my province, I will refer my hearers to Dr. Zahn's "Bible and Science," and Perce's "Genesis and Modern Science," where the difficulties are ably answered and objections logically refuted.

Mr. Ingersoll claims that "the Bible was originally written in the Hebrew language, and the Hebrew language at that time had no vowels in writing. It was entirely in consonants." And he claims that

"if you write a sentence without vowels, it would take twice as much inspiration to read as to write it."

He herein admits that the original works of the Bible are very ancient, since he carries the origin of those books back to a period when consonants were used entirely in the Hebrew language. We learn from Chambers's Encyclopedia, under the head of "Semitic Languages," the following statement: "First of all, we notice the preponderance given in Semitic to consonants in contradistinction to the vowels. The former are indeed the basis and body of the words. The vowels are more or less accessories, modifying, fixing, precising the meaning, but never themselves containing it." This is quite different from Mr. Ingersoll's statement.

"Is there a man or woman here who believes in the institution of polygamy? You say you do not. Then you are better than your God was four thousand years ago."

In the first place, Mr. Ingersoll admits in this passage that the Pentateuch has an antiquity of four thousand years and is coeval with the age of Moses, which fact he repudiates in other places. This is another exemplification of his inconsistency. Mr. Ingersoll must have known that the book of Genesis contained the doctrine of monogamy. In the second chapter we learn that "Adam said, This now is bone of my bone, and flesh of my flesh. She shall be called woman, because she was taken out of man." God made the female from a rib to signify that she came from the heart of man, the seat of affection; she should be forever loved and cherished by her companion; and, being taken from his side, she should

be his equal, and not his slave. The very mode of creation symbolizes that undivided love and equal liberty were sacred rights of woman, and that the dutiful wife should never be molested in her sovereignty over the heart and soul of her husband by the fascinations and allurements of rival beauties. "Wherefore a man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh." Could the condemnation of polygamy be expressed in stronger and more forcible language?

The kind father who labored day after day, in sunshine and shower, in pelting snow and hail and sleet and frost, and saved his hard-earned money to buy the little cottage that you called home; the kind father who made so many sacrifices to add more and more to this humble beginning, that he might preserve you from want, distress, and poverty; the kind father who was so careful about your health, who would enter your chamber after a hard day's toil, and sit by your bedside and watched you while you slept,—that father, says God, is not to be preferred to the gentle maiden whom you have selected for your earthly idol, to whom you have made so many promises when you took her from the home of her parents, and led her to the altar, and there exchanged words of everlasting fidelity.

If there be any word in human language that can be taken for the synonym of love and affection, that word is mother. So great is the love of a mother's heart that Christ compares it to the infinite love of God. It is the mother that hears the first faint cry of our infancy, and listens to the last solemn moan

and heavy sigh of our final moments. Mother's heart weeps and bleeds with the sorrows and agonies of her sons, and it is mother's face that is filled with joy as tides of merry laughter roll over the dimpled cheeks and ruby lips of her daughters. And yet God says that a man shall leave this fond mother and cleave to his wife. It is palpable that God condemned polygamy from the beginning, and he never sanctioned, upheld, or taught it; but, as we learn from the Inspired Volume, he merely tolerated the practice on account of the "hardness of their hearts." It was a custom that prevailed in the Orient and among peoples of the ancient world; and God, wishing to prevent the greater evils of infidelity and adultery, allowed the usage of polygamy.

Why is polygamy wrong? It is not antagonistic to any law of nature. It is not forbidden by the dictates of reason. Marriage has been instituted for the propagation of the human race, and polygamy does not nullify this purpose. Is it against propriety? Where do we get this sense of propriety? From the teachings and practices of Christianity. Mr. Ingersoll, living under the benign influence of the doctrines of the Nazarene, who restored the original precept of the Creator, elevated matrimony to the dignity of a sacrament, and placed the female on that lofty pedestal where she reigns and receives the incense and homage of the world; Mr. Ingersoll, having unconsciously imbibed the lofty conception of the Christian Church about domestic happiness and connubial bliss, the love of wife and husband, the affection of parents, and the docility and obedience of children, turns the weapons of the Son against the Father, and denounces

God for permitting polygamy, whose repulsiveness would never have been known to the agnostic had he been educated in a land of infidelity and lived in an atmosphere of atheism.

In the Mosaic code the chastity of females was guarded by penal statutes. The adulterer and adulteress were stoned to death. There was more fidelity, more chastity, more affection, obedience and submission, peace and happiness, among the polygamous Israelites than among many nations to-day, who believe in the doctrine of monogamy, and denounce the abominations of the ancient usage that prevailed in Palestine. Abortion and infanticide were not specifically forbidden by the statutes of Moses, because these crimes were unknown among the Jews.

Josephus, appealing with honest pride to the practice of his countrymen, reproaches other nations with these cruelties.

"God says if any one differs with you about religion, kill him."

We know from reason that God is the creator of heaven and earth, that he gives and takes away life. God has clothed the earth with meadow, wood, and grove, and filled the sea, land, and air with fishes, beasts, and birds. He sends frost and snow, sunshine and shower, to fertilize the fields and moisten and warm them into life and fruitfulness. He gives the seasons with all their advantages, and purifies the atmosphere with storm and cloud and flame. Man could not live a single moment if Divine providence were withdrawn. God could put forth his hand and impede or accelerate the speed of the celestial globes, and planet would collide with planet, and system

would roll into system, until the starry host would be gathered into a mighty ball of fire. Since Divine Omnipotence was at liberty to create the universe, or leave it in the boundless ocean of possibilities, it does not require the genius and learning of a philosopher to understand that God has supreme dominion over every creature that walks upon the earth, and flies on the breath of the morning breeze, and swims through the waves of the deep, and wanders in yon distant zones of space that are flooded with the beams of a thousand suns.

The slightest acquaintance with the law of nature and the laws of nations will be sufficient to teach an intelligent mind that order prevails only by the subservience of the less to the greater, and by this adaptation of the various parts we rise in our contemplation to the idea of that beautiful subordination, beginning with the lowest, and extending through every kind of matter and every form of life, and culminating in the realization of perfect harmony. On this same principle we, as rational beings, knowing our dependence on the Creator, should offer him our homage.

The majesty of God is proclaimed in the song of the bird and the hum of the bee; in the sigh of the wood and the dirge of the sea; in the splendor of the sun and the glitter of the stars; in the tender footsteps of the dawn and the silvery rays laden with the breath of morn; in the golden clouds that deck the brow of Phœbus when his flaming steeds have finished their course, and in the shining belts where the heralds of the night respond to the smiles of Apollo. But inanimate nature and irrational life can render no intelligent worship to their Creator. Man is the cul-

mination of terrestrial life, the glory of mundane creation; and being endowed with reason, he is the representative of all other forms of existence. Being composed of body and soul, he partakes of the nature of matter and mind. Therefore, it is his duty to render homage to the Almighty for the thousand gifts that adorn his being. It is his duty to catch the notes of silent nature, the voices of the universe, and weave them into chaplets of prayer and songs of praise, and present them to the golden throne of the Eternal One as the oblation of blind matter and senseless life. By reason of his existence man is subject to the Monarch of Creation; and disobedience is rebellion, and apostasy treason.

The Israelites were enthralled in Egypt; and God overthrew the despots that ruled them, broke the manacles that fettered them, and led them through the sea into the wilderness, and across the Jordan into the promised land, where they lived upon the luscious fruits and abundant harvests that flourished beneath the purple skies of the Orient. He fed them for forty years in the desert with the food of angels; he changed the hard rock into a living fountain that sent forth its silvery drops to slake their thirst; he guided the footsteps of their armies to meet the enemy in battle array; he filled their trumpets with magic sounds that swept away the massive walls of fortified cities, and he smote the mighty hosts of Canaan that disputed the rights of the Abrahamic race. He terrified the tribes of the South, and chained the lions of the North, and secured the boundaries of the East and West against the incursions of savage hordes and martial nations. Therefore, God was the King of Israel by the title of their

creation and conservation, their liberation from slavery and their political birth, and their establishment in a country free from every foreign yoke, every servile subjection, and every tribute to alien powers. Abandonment of the divinely-established religion was not only a crime against the Creator, but it was treason against a temporal sovereign. In all countries treason is a capital offense, and the traitor's life is the penalty of his deed.

We read in Spanish history that Count Julian was one of the noblest and bravest men that ever fought for his country. Don Roderick, the Goth, sent him on a mission to Africa, where he protected the interest of his king, and repelled the mighty wave of Moslem power that swept across the sands of the desert to the very walls of Ceuta. He defeated the gallant efforts of Aber Ben Nosier, and the fame of his prowess was echoing through the land of the Goth, from the Pillars of Hercules to Cantabria's gray rocks and vineclad peaks, when a messenger arrived with the tidings of his daughter's sorrows. The count had left his beautiful Florinda, a maiden yet in tender years, at the royal castle, under the tutelage of the crowned head. Her charms had fascinated the heart of Don Roderick, and fanned his passions into flames that could only be quelled with the sacrifice of the maiden's virginity. Count Julian swore that the insult should not go unpunished; and as the king was beyond his power, he devised the foul scheme of blasting his country's glory that he might humble the pride of Roderick, and perhaps render just retribution by dispatching his life in a bloody encounter on the field of battle. He sought reconciliation with the Mussulman Caliph,

and offered him his aid in the subjugation of Spain; and thus began that war with the Moorish legions that terminated with the enthronement of the Arab in the Alhambra, and the rise of the Crescent in the serene skies of fair Andalusia. Though a just cause actuated the hero of Ceuta in his dark designs, yet Count Julian, the brave, the dauntless, the noble, has been known in Gothic songs and legends for more than a thousand years as "Julian the Apostate, and Julian the Traitor," and his name will ever be linked with infamy and dishonor until every Spanish tongue shall cease to speak, and every Spanish heart shall cease to beat. Kings, queens, princes, and sovereigns, the bravest generals, and the ablest statesmen have perished on the block and the scaffold whenever the charge of treason against them has been substantiated.

What right has Mr. Ingersoll to prefer accusations of cruelty against any monarch whose laws demand the execution of the traitor? Does he uphold the crime? Is he an anarchist, a rebel? Let him, then, say nothing about the severity of the Mosaic code, which decreed the penalty of death against those persons who had violated the constitution and had broken the allegiance they had sworn to their King and Leader, that transformed them from a state of degradation to an independent national existence.

"If you had lived in Palestine at that time, and your wife, the mother of your children, had woke up at night and said: 'I am tired of Jehovah; he is always turning up that board-bill; he is always talking about whipping the Egyptians; he is always killing somebody;—let us worship the sun. The sun clothed the world in beauty; it has covered the earth with green

and flowers; by its divine light I first saw your face; its light has enabled me to look into the eyes of my beautiful babe. Let us worship the sun, father and mother of light and joy,' Then what would be your duty to do? Kill her?"

Let us suppose that the husband, listening to this display of rhetoric, would have said to his erring wife: "You are mistaken in your idea about the power of the sun; its existence is the work of the Creator, who said, 'Let there be light,' and thousands of dazzling systems rolled into the universe, and sent their golden beams to brush aside the frowns of night, and to kiss the rose-lipped dawn and smiling day. Without the beneficence of God the earth would never have been gladdened by a gleam of light; it would never have been decked with flower, leaf, and herb. It is God's flaming orb, that warms the chilly wave into floating vapors; it is the breath of God's tempest that wafts the flying clouds to arid lands, and cools the burning plain with celestial tears. Divine Munificence has clothed thy face in beauty, and wreathed it into smiles of joy. God's blessings have crimsoned thy cheeks with the bloom of health, and robed thy brow with a wealth of golden tresses. In the silvery waves of God's light I have beheld the radiance of thy countenance and the beauty of thy divine form." Would the wretch that consciously transfers every blessing of Divine providence to the works of Divine Omnipotence be entitled to the countless favors that come on every ray of light and every breath of air, and in the blush of every morn, and in the glory of every eve, and the labor of every day, and the rest of every

night, and the warmth of every spring, and the fruit of every autumn, and the harvest of every summer, and the snows of every winter? Justly, therefore, did God take away the temporal life of the ungrateful apostate; and the law of every nation would have done the same under similar circumstances.

"I guess the Bible was not inspired about religious liberty."

Now, what does he understand by liberty? The right to do anything? Then man has a right to murder and steal, and when the assassin takes the life of your father, and appropriates your wealth, you must not complain, for he is exercising the right to do whatever adds perfection to his being. Perfection consists in the employment of powers and the development of faculties. We say that the learned and virtuous man is perfect, because he has cultivated his mental and moral capacity. Truth is the object of the intellect, and goodness is the object of the will. The mind can not accept error, nor can the will accept evil. It is the province of the intellect to discover truth, to distinguish between good and evil, and to present them to the will, telling the latter that this object is detrimental to human nature, and the other is advantageous; and the will decides between the two. Man chooses what is wrong, not because he likes it, but because the mind, clouded by the fumes of passion, overestimates the value of the transient, organic pleasure of an act, and forgets its disastrous results and the ameliorating consequences of the opposite. Liberty consists in the right to know the truth, and to love, pursue, and possess goodness; and

the man who ignores the one, or avoids the other, is the vilest slave, though he might have all the learning of Aristotle and all the wisdom of Solomon.

God is eternal truth and infinite goodness; and to know and love him is the highest liberty that can adorn the soul of man. Though covered with rags in a grimy dungeon, or serving beneath the lash of a tyrant, he enjoys a more exalted liberty than the intellectual thrall and moral slave who sits on the throne, robed in the purple vestments of royalty. The former is a freeman, the latter a bondman. Apostasy and blasphemy mean moral cowardice and mental thralldom; and the God who punished those guilty of such crimes was enforcing freedom with salutary enactments.

When Christ came to redeem the world, he did not "preach a different religion," as Mr. Ingersoll claims, but his mission was to realize the prophecies that echoed along the murmuring streams and among the shady groves of Eden when God promised a Redeemer to atone for the transgressions of primeval man. Christ was the realization of Israel's fond dreams; and the Church was the fulfillment of the Synagogue.

Mr. Ingersoll says, "that God sanctioned all the cruelties of bloody wars waged against a people for defending their native land."

Allow me to correct the views of the agnostic on this point. All lands and all countries belong to the Supreme Being, for he created them, and he has a right to dispose of them. Hundreds of years before, God had given the land of Canaan to Abraham and his descendants; and the valleys and hills beyond the

Jordan did not belong to the tribes who dwelt in that region.

And what was the character of the people that they were to exterminate? Dean Milman writes: "Among the Canaanites human sacrifices were common; babes were burnt alive to Moloch. The chastity of their females was the offering most acceptable to Baal Peor, or the lord Peor. It was this inhuman and loathsome religion that was to be swept away from the polluted territory of Palestine by the exterminating conquests of the Jews." (History of the Jews, p. 62.) "The people who were to be merciful to the meanest beast; those who were not to exercise any oppression towards a stranger of another race, an Edomite, or even toward their ancient enemy, an Egyptian, on the capture of a Canaanitish city were to put man, woman, and child to the sword. Their enemies were designated, appointed limits fixed to their conquests; beyond a certain boundary the ambitious invasion, which was before a virtue, became a crime. The whole nation was suddenly to pause in its career. Thus far they were to be like hordes of Tartars, Scythians, or Huns, bursting irresistibly from their deserts, and sweeping away every vestige of human life; at a given point their arms were to fall from their hands, and they were to become a great, unambitious, agricultural republic, with a simple religion, an equal administration of justice, a thriving and industrial population, brotherly harmony and mutual good will between all ranks; domestic virtues, purity of morals, gentleness of manners were to arise in the midst of the desolation their arms had made." (History of the Jews, p. 77-78.)

Before Josue, with his hosts, had passed the Jordan, the Midianite women, acting according to the advice of Balaam, had enticed the Israelites to lewdness and idolatry, as we learn from the Ancient Testament and from Josephus, in his "Antiquities of the Jews."

Samuel Burder, alluding to this fact, says that "it was the wickedness of the nations of Canaan, and nothing else, that occasioned their excision." To preserve his chosen people from the crimes of idolatry, debauchery, licentiousness, and human sacrifice that characterized the lascivious ceremonies of Canaanitish tribes, God gave the command that they should be exterminated, and their abominations extirpated from the land by the destruction of the altar and the grove, the priesthood and the laity, the idol and his worshiper. But here the slaughter was to end, and the conquest was to cease, and the people were to obey the original commandment, "Thou shalt not kill." It is no crime to exercise one's rights. The Government that executes the criminal is not guilty of murder; for it has a right to protect itself by lopping off a corrupt member, just as a man enjoys the privilege of preserving his life by the amputation of an infected limb. God had the right to preserve his people by the extinction of races who would have ingulfed them in temporal and eternal perdition; and, therefore, he committed no crime, and gave no orders worthy of reprobation. Besides, we must understand that the soul is indestructible, and the death of the body is nothing more than the birth of a new life and the gate of immortality.

The "little babes that smile and coo in the face

of murder" were innocent, and to preserve them from the contamination of their parents, God took them to heaven to dwell with himself in never-ending glory. Was this not love divine?

"What shall we do with the maidens? Give them to rabble murderers?"

That statement is not correct. Milman says: "The conduct toward female captives deserves particular notice. The beautiful slave might not be hurried, as was the case during those ages falsely called heroic, perhaps reeking with the blood of her murdered relatives, to the bed of the conqueror. She was allowed a month for decent sorrow; if, after that, she became the wife of her master, he might not capriciously abandon her and sell her to another; she might claim her freedom as the price of her humiliation." (History of the Jews, p. 76.)

LECTURE IX.

MR. INGERSOLL does not know whether man be immortal or not; but he intends to live as if the grave were the end of human existence, and he leaves no stone unturned to convert the world to his ideas on this point.

As the years roll by, and the seasons come and go; when the deep-green foliage of milder days and brighter skies has turned to the sere and yellow leaf, fit token of our earthly pilgrimage adown the mystic valley to the land of silence; when the melancholy notes of the grave mingle with the "west wind's sighs" and the music of "the breeze," and the doleful strains of purling brooks, and rippling streams, and wailing woods, and whispering groves, our thoughts flow back over the fleeting shadows of time that glide along our memories. There are vacant chairs around our firesides, and there are aching voids in our hearts, that never can be filled. Faces once wreathed in smiles of joy have passed to the dreary tomb, and lips that once spoke words of eloquence and love are now sealed by the angel of death. Friends have bidden farewell to all life's joys and sorrows, and have passed to the land of eternal dreams. But we can not believe that their lives are forever extinguished, and that their existence is to be reckoned among the faded memories of the past. The creeds of all nations and of all ages, and the instincts of all tribes and all peoples, tell us that the mystic bond is not broken; that there is a real life beyond the grave; that there is

another world beyond death's grewsome shadows, where loving hearts shall be united, where familiar faces shall meet again, and where voices, long silent, shall awake from the dust and speak to friends in other lands. Faith in the reality of a future world, and the existence of a Supreme Being, and the immortality of the soul, has been manifested in the art and literature of every nation and the myths and fables of every people in the history of the world. These three articles have never been dissociated. In the most savage state men felt that there was some mysterious Power beyond the deep blue immensity. They attributed every phenomenon in nature to the will of this Omnipotent Being. They heard his voice in the peal of the thunder, and saw the flash of his eye in the lightning's burning flame. His power was revealed in the breath of the tempest and the wing of the breeze, in the sweep of the flood and the roar of the deep. His wrath manifested itself in the earthquakes that shook oceans and continents, and ingulfed mountains and hills. His smiles beamed forth in every leaf of vernal wood, and every sheaf of golden grain, and every field of waving corn, and every grove of yellow fruit.

Among the Greeks and Romans religion is so interwoven with their national life that we can not appreciate their history without a knowledge of their mythology. It pervades the works of Socrates and the tragedies of Æschylus, the orations of Cicero and the annals of Tacitus. It is poured forth on the harp of the muse, and mingles with the song of classic bard. It is interwoven with the legends and fables that cluster around the cradle of ancient nations, and

it shaped the destiny of infant races. Its lights and shadows fall across the threshold of the national forum, and mingle with the joys and sorrows that gather around the hearthstone of the family. It consecrated the toil of the domestic, and hallowed the enactments of the Senate. Every transaction of great moment to the Empire lit anew the flame of sacrifice upon pagan altars, enriched their shrines with nature's choicest gifts, and filled the fanes with waves of melody that echoed beyond the clouds, and awoke the ancient gods who slept in the temple of the skies. Mars guided the footsteps of conquering legions to the scene of war, decimated the serried phalanx, and sanctified the carnage of the battlefield with the halo of religion. When the storm swept over the liquid deep, and the flying spray and foaming billow leaped above deck and mast, and the raging sea threatened to ingulf the moaning ship, the mariner sent up his vow to the throne of Neptune. Homer and Virgil worshiped at the shrine of the Muses. Calliope circled the brow of Xenophon and Horace with Berenice's golden locks. Apollo culled the choicest flowers of Helicon, and wreathed them into garlands for the temple of song. Arion clothed the memory of the dauntless hero with the splendor of the sunbeams and the glory of the rainbow. The vestal virgins ever kept alive the sacred fire upon the altar of Urania. Bellona sang the praises of the patriot who marched forth amidst wild shouts of applause and martial strains of war, to fight and bleed and die for his country's freedom and the honor of her flag. Minerva consecrated the gilded shrine of genius, art, and science with crystal drops from Castalia's shady fount.

The eloquence of Mercury, the lyre of Orpheus, and the voices of the Sirens were implored to assist the multitude in celebrating the feats of the conqueror as he returned to the walls of the imperial city and passed beneath the arch of victory. The Pierides inspired the musician with sweet draughts from Aganippe's flowing stream and Parnassus' silvery brook, to sing the strifes of gods and heroes.

Gardens bloomed and flourished beneath the genial smile of Flora, and Faunus fertilized the fields of the rustic and multiplied the flocks of the shepherd. Diana protected the timid virgin from the wiles of the unfaithful suitor, and Nemesis strengthened the arm of the fiery youth on his missions of vengeance. Ardent young lovers presented their garlands to the temple of Venus, and sealed their plighted faith on the altar of Hymen. The frown of Nox was revealed in the shadows of night; and the joy of Sol was manifested in the brightness of day. Every hill and vale, every dell and dale, had its tutelary divinity. There were Dryads of the woods and Nereides of the sea, Oreades of the mountains, and Naiades of the streams.

The Greeks and Romans worshiped the powers that reigned above the clouds, because they believed in the immortality and the responsibility of the soul. They thought that their deities dwelt in every place, and that their eyes were upon all the paths of men. They believed that after death the shades of departed heroes were crowned with golden diadems and enthroned upon the sunkissed peaks of Olympus, or enshrined in fields of crystal light beyond the purple dome. The faith of ancient Egypt in the eternal durability of mankind is attested by the lofty pyramids

that are swept by the wandering clouds, and the grand mausoleums that preserve the dust of kings, and the marble shafts that keep their lonely watch above the somber couch where sleep the men of distant centuries. The genius of the poet built the throne of Osiris amidst gleams and flames of purple light that roll "in glittering billows" in that vast realm of spheres that fleck and jewel and spangle the broad firmament of heaven. The leaning columns and broken arches, the lonely statues and desolate shrines, the tombs encased in walls of rock, and temples carved in ribs of stone, the monstrous Sphinx and the idols of bronze that sit in majestic solitude amidst the ashes of a fallen empire,—these are silent but solemn and eloquent witnesses to the fact that the people who wandered over the sands of the desert and dwelt on the borders of the Nile four thousand years ago believed in the existence of a future world and the eternal durability of the human race.

The majesty of pagan gods shone with the radiance of the sun, and the beauty of their countenance was manifested in the glimmer of the moon; the sparkling of their eyes mingled with the shimmer of the stars, and the shadow of their glory rested upon sungilt cloud and burnished wave. It was the hope of immortality that induced the fairest maiden of Egypt to appear, clad in royal gowns, as a sacrifice to the madding stream; for she believed that the gods of floods would adorn her hand with the wedding ring, and crown her locks with the nuptial wreath, and lead her through the halls of glory, where the divinities would arise from their jasper thrones, and would courtesy to the bride of the Nile.

It was the hope of immortality that inspired the noblest youths of Phœnicia to offer their lives as a holocaust for the sins of the nation. It was the hope of immortality that encouraged the purest damsels of Babylonia to shed their blood on the altar of Baal. It was the hope of immortality that prompted the most heroic and the darkest deeds that brighten or sully the page of history. It was the hope of immortality that inspired thousands of victims to throw themselves beneath the ponderous wheels of Juggernaut. It was the hope of immortality that inspired the youthful widow to perish amidst the flames of the funeral pile. It was the hope of immortality that crimsomed the stones of Druidical altars with human gore and fed the sacrificial flames of Teocallis with human flesh. It was the dream of eternal glory that strengthened the arm of the warrior, that nerved the heart of the sailor, that bent the knee of the slave, that bowed the neck of the captive, that softened the temper of tyrants, that broke the rod of despots, that influenced the scepter of kings, that inspired the souls of priests and filled the minds of prophets and oracles with visions of boundless worlds and dazzling thrones. It was the dream of eternal glory that actuated the men who covered the sultry plains of India, and crowned the wild mountain-peaks of Mongolia with Buddhistic temples and Brahmanic shrines.

It was the dream of eternal glory that inspired the inmates of the Lamaseries to aggrandize their fanes with all the wealth and pageantry that Oriental genius could devise. It was with the vision of undying life that the dusky sons of Pharaoh burned incense on the altars of Serapis, and offered their prayers to the

silent Sphinx. It was with this vision that the untutored nomad wandered forth from his tent to hymn a psalm of praise to the Polar Star. It was with this vision that the sable children of Ethiopia assembled within the sacred palm-groves of Central Africa, and polluted the earth with their bloody rites and weird incantations. It was with this vision that the benighted savage knelt in silent adoration before the gleaming eyes and scaly folds of his serpent god. It was with this vision that the swarthy sons of the desert have followed the standard of the Prophet and the glimmer of the Crescent through centuries, and have written the history of their conquests with the battle-ax steeped in the blood of the nations. It was the hope of eternal life beyond the grave that has reared every temple in the history of the world, from the dawn of our race to the closing days of the nineteenth century. The doctrine of the soul's immortality has been connected with the cult of every nation, and every people, and every tribe, and every tongue, from the farthest region laved by the surge of Southern seas to the land of the midnight sun.

Whatever has been taught and believed by all nations, and in all ages, must respond to the innate desire of human nature, must be established on the most rational convictions of the human mind, must agree with every aspiration of the human soul and every throb of the human heart. Any doctrine so intimately connected with every fiber of our corporal and spiritual composition, must have been interwoven with our creation, and grown and developed with the growth and development of our being. We call that a native instinct which reigns amidst all the passions of men and

all the revolutions of ages and all the vicissitudes of time. Natural instinct conducts man to fields of thought, and inspires him to march through realms of lore. Natural instinct prompts man to seek fellowship with his race and to consummate the pleasure of genial associations at the nuptial altar, where the joys of faithful hearts are blended in the bond of connubial bliss.

Knowledge, love, and marriage are inborn passions because they are coextensive with the existence of mankind. Now, the belief in a future world and the desire of immortality are as universal as the law of marriage and love; hence we must agree that these are also native instincts. Therefore we must admit that the soul will outlive the ages of time, and continue to exist until the gloaming of the eternal day. If we ignore this universal voice of humanity, and reject the dogma of immortality, then we must hold that every idea and thought of the human brain, every dream and fancy of the human mind, every beat and stroke of the human heart, are but shadowy phantoms, more illusive than the mirage that fills the skies with fields and floods, and skirts the snowy clouds with crystal palaces, adorned with golden minarets and glittering spires.

Everything in this world is perishable except the human soul. Nations flow and ebb like the tidal waves. Races grow and flourish till the world resounds with the fame of their achievements, and then fall into decay. The short space of a few centuries brings around many changes. When the red man of America performed the war-dance and sang the war-song; when he bent his bow, and sent his steel-clad arrow swift and straight to the heart of the pale-faced

invader, he never dreamed that in two hundred years his children would be driven beyond the Rocky Mountains, and would soon perish on that distant shore. He never dreamed that the names of his sires and the chiefs of his tribe would be forgotten, and that no epitaph would be written above their graves to commemorate their wanderings from the banks of the Potomac and the Susquehanna to the far West, where the evening sun stoops to kiss the liquid plains.

Three thousand years ago the fate of men and nations and races was sung by Israel's wisest king, when, having sipped the cup of every joy that earth can give, he closed his mournful monody with the sad words that "all is vanity and vexation of spirit, and nothing is lasting under the sun." History informs us that there once dwelt on the Island of Rhodes a military organization that won immortal fame on Eastern hills and plains, and before the gates of the City of David. The Moslem Crescent had been planted on the ruins of Hellenic glory, the spires of Turkish mosques pointed heavenward from the ashes of Christian fanes, the harem had been established within the sacred environments of ancient convent walls, and the cry of the muezzin proclaimed the hour of prayer from those lofty towers where the chimes of cathedral bells sent forth their silvery tones in the days of Chrysostom, when patriarchs governed the Eastern Church, and Christian kings sat on the throne of Constantine the great. The Ottoman war-ships unfurled their sails, and steered for the island home of those valiant heroes, whose fathers had marched with kings of France and Germany to the gates

of Ptolemais and Damietta. After three months of unexampled courage, dauntless heroism, and countless sacrifices, the Knights of St. John repulsed and drove the Mussulman from their shores. The noble champions of the Cross fought to preserve their homes and the graves of their sires from the unholy touch of the infidel's foot. Their beautiful vales were adorned with the luxuriant growth of a tropical clime; their meadows lay smiling beneath the clear purple of a Mediterranean sky. Every spot of ground within their ocean-leagured home was consecrated by sweet and happy memories. No European conqueror had ever dared to invade their land and to disturb their homes and the peace of their firesides. They fought for the preservation of an earthly kingdom, where their children might live in peace and comfort when they themselves should sleep beneath the greensward. They thought that their Government would be eternal. But the tide of ages has rolled onward; the history of four hundred years has been written; other conquerors came in the wake of the Moslem; other emblems followed the setting of the Crescent; the Knights of St. John have passed away; a foreign flag now floats from those embattled towers where the sword of the Grand Master cleft the helmet of the Turk; a strange people walk the land; the ancient heroes are forgotten; the cattle feed above their graves and trample their tombstones beneath their feet. And so it is with all earthly powers. Only a few thousand years have glided by since the Angel of Vengeance unsheathed his flaming sword, and took his stand on the outskirts of Eden; only a few thousand years have rolled away since primeval man bade farewell to Paradise, and

wandered forth from the silvery streams, where lilies bloomed and flowers grew to beautify the home which God had prepared for the human race; only a few thousand years have passed into the silent ages since the voice of the serpent charmed the soul of Eve; and yet, what wonderful changes have occurred, and what marvelous revolutions have agitated the globe within the brief space of those fleeting centuries! But amidst the revolution of ages, the rise and fall of empires, the birth and death of nations, the human soul remains unscathed. The soul of man does not slumber in the cradle of death, does not wither in the shadows of the grave. In an unseen land there live the souls of men whose death has been recorded on the tablets of fame; whose sepulchers have been forgotten in the vicissitudes of time and lost in the revolutions of ages; and whose burning words have been silenced by the vociferous plaudits that greeted the entrée of new heroes upon the stage of fame. In an unseen land there live the souls of men whose memories have been immortalized by the song of the poet; whose achievements have been transmitted to posterity by the pen of the historian; whose faces have consecrated the canvas of the painter, and whose features have been carved by the chisel of the sculptor. In an unseen land there live the souls of men who have cast a halo of light around the marble shaft that commemorates the faded glory of fallen nations; who have hallowed the dust where they walked, and moved, and worked, and died. In an unseen land there live the souls of men whose ashes repose in the city of the dead, and whose deeds awaken the gratitude of countless millions who come in endless processions to utter

a prayer, and heave a sigh, and drop a tear upon the green grass that waves above their lonely couch. In an unseen land there live the souls of men who stood high in the court of kings and monarchs; who won renown on distant fields; who alleviated the grievances of the toiling multitude. In an unseen land there live the souls of men who flourished in remote ages that have faded from the memory of the busy world; and those who shine through the misty haze of centuries; and those who were coeval with our fathers. In an unseen land there live the souls of men who passed their years in the vale of obscurity; who wielded the pick and the shovel, the hammer and the hoe; who built our railroads, and dug our canals; who made our cities, and toiled in our factories; who labored beneath the scorching rays of summer and the chilly blast of winter, from early dawn until the light of day had vanished from mountain-peak and floating cloud, and the blush of the setting sun had faded from purple sky and glassy wave. In an unseen land there live the souls of men who flourished in every age, and moved in every sphere,—from the sad condition of the mendicant to the exalted station of royalty.

Reason fortifies our belief in the tenet of immortal life. In its present state of incarceration the mind depends on the five senses for its knowledge of the material world. These senses are the gates by which the soul enters the realm of matter. I gaze on the starry host, and an image of those shining constellations is formed on the retina of my eye. That image represents the external appearance of the heavenly bodies; it portrays the accidents of these objects. So

far I have no knowledge of the essential constituents of the stars, and I am ignorant of their nature and the laws that govern them. The eye presents that picture to the mind through the brain, and the intellect surveys and scans and weighs all the marks and notes and determinations of these orbs. Having accomplished this, the intellect sums up the result of the investigation, and forms a picture, representing in some manner more or less perfect, according to the mental acumen and the means of information, the essential constitution of the celestial spheres. This latter picture, this true conception, this essential notion, is an idea. This idea is something entirely distinct from matter.

The forest oak, reflected in the limpid rill, is something immaterial. When we stand on the deck of a ship, and look into the mirror of the deep, and behold a reflection of the empurpled vault variegated with iridescent colors that fringe the clouds with golden lace, we do not confound the material objects above with the image that reposes beneath the glassy wave. Ideas are still more remote from matter than images produced behind the mirror; for an idea contains merely the figure of the essence. Moreover, the mind forms abstract ideas; and these abstract ideas represent abstract and absolute existences. But we know that abstract existence, unqualified and unlimited, is essentially removed from concrete and material existence. Again, the soul forms concepts of spiritual substances; and spiritual substances are wholly foreign to matter. Therefore the soul operates in the field of ideas, in the realms of essences, concepts, and spiritual substances. These constitute the range of

its power and operation, and define the nature of its being. These prove conclusively that the soul is a simple, spiritual, and indivisible substance.

Since the mind by its nature can act independently of matter, it can also exist independently of matter; for nothing can operate that does not exist. Action is superior to existence; for action implies the use of powers, the employment of faculties, the development of capacity,—which adorn quiescent being with the perfection of progressive movement. Since the soul can live without the body, there is no reason why it should perish with the suspension of corporal functions and the extinction of carnal life. Furthermore, the soul, being simple and indivisible, can not suffer disintegration; and if it be extinguished with the cessation of animal life, this could only occur by a positive act of annihilation on the part of Divine providence.

But will God ever destroy the human soul? Why, then, has he endowed her with such exalted powers? Why has he made her so superior to this vast world of mundane creation? In the Bible we read that God created man to his own image and likeness; and Christian theology teaches that this image is in the soul. As there are three persons in the Divinity, so there are three powers in the soul,—will, memory, and understanding. Inanimate nature is governed by the force of immutable laws, established by a fiat of infinite wisdom. Irrational creation is directed in its movements by instinct, which enables the thoughtless beast to supply his wants and to prolong his life. The Supreme Being has bestowed on man the possession of free will, and made him a responsible

agent. There would be a remarkable lack of wisdom to render a being master of his acts, to impose a law upon him, and to make him responsible for his deeds, unless there were a future world where his conduct would be judged according to the provisions of this law. I do not speak of positive ordinances, since there are some who deny the existence of revelation and the establishment of a moral order by legislative decrees.

Every being gifted with rational perception recognizes the fact that there are some actions which elevate and perfect, and others that degrade and deteriorate human nature. The most superficial thinkers acknowledge the superiority of the intelligent, sober, pure man, and regard him as a nobler type of his race than the stupid, licentious drunkard. The former has developed his mental and moral faculties to the plenitude of their capacity, while the latter has stunted the loftiest aspirations of the soul, and dwarfed the noblest instincts of the heart. Actions that evolve mental and moral faculties are called virtues, even by those authors whose souls were entangled in the web and woof of ancient mythology, and whose minds were obscured by the errors and fallacies of pagan darkness. Since nature's voice speaks to man in every age and clime, impelling him to sacrifice his passions upon the altar of virtue, and to worship at the shrine of genius, she must offer a crown of glory to the willing victim, and a golden diadem to the faithful votary.

Man enjoys the gift of memory, and by the force of this faculty he can live amidst all the glories of the past. Memory wanders with the archæologist over the black desert of ages to seek the key to hidden lore

in the ruins of ancient courts and temples. Memory lingers with the poet who selects themes of meditation upon the vanity of human greatness amidst the ashes of fallen empires. Memory sits within the deathlike silence and somber shadows of ancient Babylon, and muses upon the crumbling stones of a city that once exacted tribute from nations of the Orient. Memory walks among the sepulchers of Nineveh, and reads the buried history of a kingdom that rejoiced in the extent of her domination and guarded her treasures with massive walls and brazen gates. Memory rests beneath the shadow of Grecian glory, and beholds the rise of the star of Athens that sparkled on Ionia's ruffled waves, and shone brightly o'er the emerald isles that were rocked in the cradle of the deep. Memory lives with the immortal heroes who consecrated the temple of freedom and the shrine of classic lore. Memory travels with the poets of Latium, who come to bask in the sheen of civilization, and to light the torches in the flame that shone far and wide over Ægean waves. Memory walks down the halls of science and learning with the muse of Grecian song, until the ashes of the Theseus become the funeral pyre of Grecian splendor. Memory wanders back through the dim and distant centuries to the dawn of every Government that figures in the march of ages. Memory meditates on the magnificent ruins of ancient Persia, and reads the lives of kings and conquerors whose bones repose in the superb tombs in the valley of sepulchers. Memory flies with the primeval god of the Chaldeans from the bank of the Euphrates to the shores of India and across the mountains of the North to the rocky plains of Thibet. Memory follows

the tide of the Aryan family from Himalaya's deep defiles and Altai's craggy heights, over the Phrygian highlands of Western Asia, past the Euxine's silvery dimples, to the somber vales of Scythia and the primeval forests of Germany. Memory can trace the path of the Goth to the fertile plains of Andalusia, and the march of the Vandal to the walls of the Eternal City. Memory can follow the Dane from his home, amid fields of ice and snow, beneath the Northern lights, to the isles of the Western ocean, and the hosts of Islam from the burning sands of Africa to the summit of Granada.

But the grandest power of the human soul is the faculty of understanding. The force of thought has no peer; and thought is the product of the intellect. Thought can utilize every force of matter and enslave every law of nature. The god of the waves may surge and roll and roar, but man compels him to carry his ships to the farthest continents on the globe and the most distant isles of the sea. The flood may sweep and hiss and froth and leap over sand and stone and rock and boulder, in his frantic rush from the mountain's dizzy height to the sleeping vale, and onward through forest glens and verdant hills and bosky plains and smiling meads; but man can force him to turn the wheel of mill and factory, and fill the world with the product of his power. The human mind has shackled the flash of the stormy skies, and sent it on errands of love and mercy over oceans and continents to the uttermost bounds of the earth. The human mind has chained the fleecy vapors to wheels of iron, and has lashed the child of flame and flood into foaming steeds, that neigh and prance, and fly

with cargoes of human lives and the wealth of human industry over hill and vale, and dell and dale, and mountain crag and moonlit wave.

The sublimity of the human mind shines forth in all the works of the human race. It shines forth in the grand periods of Demosthenes, who electrified the statesmen of Greece, and in the eloquent flights of Cicero, who held in his hand the mighty heart of Rome. It shines forth in the brush of Raphael and Angelo, who gave the canvas life and speech, and sketched the smile and frown. It shines forth in the chisel of Phidias and Praxiteles, who carved the tear and sigh, and made the marble laugh and weep. It shines forth in the visions of Homer and the dreams of Milton, in the lyre of Shelley and the harp of Byron. It shines forth in the strains of Mozart and Beethoven, who have thrilled the world with waves of symphony and floods of harmony. The majesty of the human soul beams forth in all the works of art, and in all the achievements of science, in all the trophies of progress, in all the thoughts and in all the dreams, in all the raptures and in all the ecstasies, in all the flights of fancy and in all the visions of glory. The mind of man is not circumscribed by space or time. It lives in every age, and roams through every world. It has flown upon the wings of thought to those distant stars whose rays have struggled through the long æons to reach the atmosphere that envelops the earth. It has discovered that those faint specks of light that twinkle in the skies are glittering orbs and dazzling suns. It can sweep through all the boundless realms of space, and weigh all the globes, and measure all the spheres. It can touch all the worlds and planets

and constellations that wander through those vast regions where no sound has ever broken the ominous silence of pre-mundane existence. Human thought has soared beyond flaming space, beyond ethereal zones, beyond those dark regions where no sun has ever cast his golden beams, and where night, black and awful, has hung his sable curtains.

Upward and upward, onward and onward, the human mind has flown and swept and soared, on the wings of fancy, love, and vision, to those azure fields where Omnipotence has spread his pavilion and established his radiant throne, and where the hosts of every choir and the legions of every age fill the universe with the notes of golden harps and the strains of beamy lyres. The soul is immortal in all its thoughts and aspirations, and is destined to live until its desires are satiated in the rapturous kiss of Infinite Love. When the hills shall have melted, and the mountains shall have fallen; when every sea shall have responded to the amorous dart of the sun, and passed into the empyrean; when every star shall have faded from the welkin; when the eternal choirs shall have sung the requiem of a dead world; when the aurora of the eternal morn shall have ushered in the King of eternal day; when the twilight shadows of the eternal ages shall have gathered around the awful majesty of uncreated existence,—God will appear, clad in the raiment of undying infancy, encircled with bands of shining angels and armies of deathless men.

LECTURE X.

MR. INGERSOLL says that "God tells the Jews to buy up the children of the heathen round about, and they should be servants for them;" and then he continues in his denunciatory declarations against the cruelty and injustice of slavery.

If God has supreme dominion over a being, he can dispose of it as he wishes. The injustice of slavery consists in the fact that all men are born equal, and no one has a natural right over the other, and can not use him as human chattels. It is not unjust for a father to exercise power over a child, and to demand the fruit of his labor to a certain age in compensation for the cares of infancy and early youth; and the laws of every nation recognize this right. When there is a right to exact the service of a fellow-being, there is no violation of justice in executing this right. Therefore God can subject whom he wishes to the will of another; and the Jews, acting according to his injunction, and exercising the authority that he delegated to them, were guilty of no atrocity in complying with the custom that tolerated and confirmed the condition of servitude.

Again, we must remember that a slave in Israel was in many respects one of the family, enjoying the benefit of the law and the commandments which forbade murder, injustice, and inculcated the sanctity of the Sabbath. The slave, as well as the beast, rested from his work on the Lord's day, and was entitled to immunity from labor during the seventh year and

the year of the Jubilee. If the slave were an Israelite, and were reduced to thralldom for a debt, he was allowed a certain amount, the usual sum of a freeman, for his labor; and when he had discharged the obligation by this means, he was exonerated. However, on the seventh year he was liberated unconditionally; and in the year of the Jubilee, not only were all bondmen restored to their freedom, but the lands reverted to their original owners. Slavery among the Jews was mild and paternal, and the master had no right over the life of his thrall.

Mr. Ingersoll says that "if they struck a servant, and he died immediately, punishment was to follow; but if the injured man should live awhile, there was to be no punishment because the servant represented his money."

The life of the master is spared, not "because the slave is his money," but because the fact that the wounded man lives several days is evidence that there was no intention to kill, and that death was not premeditated; and this supposition is strengthened in view of the fact that, the slave being the property of the master, the latter is not presumed to have destroyed his life maliciously. The same law was applied to those who killed a freeman. "He that shall kill his neighbor ignorantly, and who is proved to have had no hatred against him yesterday, and the day before, but to have gone to the wood with him to hew wood, and, in cutting down a tree, the ax slipped out of his hand, and the iron, slipping from the handle, struck his friend, and killed him, he shall flee to one of the cities aforesaid, and live." (Deuteronomy xix, 5.)

"He that striketh a man with a will to kill him, shall be put to death; but he that did not lie in wait for him, but God delivered him into his hands, I will appoint thee a place to which he shall flee. If men quarrel, and one strikes a woman with child, and she miscarry indeed, but live herself, he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award." (Exodus xxv.) We learn from the same chapter that if an ox gore a man to death, the owner shall not be punished; but if the ox was known to be a vicious animal, and the master was warned, and did not heed the admonition, then he shall be put to death; for this is a proof of his criminal negligence and indifference to the life of his fellow-being.

Were slaves treated cruelly? Could they be mutilated with impunity? "If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall let them go free for the eye that he put out; also, if he strike out a tooth of his man-servant or maid-servant, he shall in like manner make them free." (Exodus xxi, 26, 27.)

"When the time of a married slave expired," says Ingersoll, "he could not take his wife and children with him. Then, if the slave did not wish to desert his family, he had his ears pierced with an awl, and he became his master's property forever."

That is a falsehood, and Mr. Ingersoll must have known it. We read in the twenty-first chapter of Exodus that "if thou buy a Hebrew servant, six years shall he serve thee; in the seventh year he shall go out free for nothing. If having a wife, his wife shall also go out with him; but if the master gave him a wife,

and she hath borne sons and daughters, the woman and her children shall be her master's; but he himself shall go out with his raiment. If the servant shall say, I love my master and my wife and children, I will not go out free, the master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ears through with an awl, and he shall be his servant forever." This is quite different from Mr. Ingersoll's statement. The master can only retain the wife that he gave the slave.

How were slaves treated in other countries of ancient times? I will here give a few quotations from the best authorities on this question.

In speaking of Roman slaves, Lecky writes: "Numerous acts of the most odious barbarity were committed. The well-known anecdotes of Flaminius ordering a slave to be killed to gratify by the spectacle the curiosity of a guest; of Vedius Pollio feeding his fish on the flesh of slaves; and of Augustus sentencing a slave, who had killed and eaten a favorite quail, to crucifixion, are the extreme examples that are recorded. We have, however, many other very horrible glimpses of slave-life at the close of the Republic, and in the early days of the Empire. The marriage of slaves was entirely unrecognized by law, and in their case the words adultery, incest, or polygamy, had no legal meaning. Old and infirm slaves were constantly exposed to perish on an island of the Tiber. We read of slaves chained as porters to the doors, and cultivating the fields in chains. Ovid and Juvenal describe the fierce Roman ladies tearing their servants' faces, and thrusting the long pins of their brooches into their flesh. The master, at the close of the Republic,

had full power to sell his slave as a gladiator, or as a combatant with wild beasts." (Lecky's History of European Morals, Volume I, pp. 302-3-4.)

And remember that these cruelties were exercised one thousand years, and more, after the time of Moses, and by the most enlightened and most polished nation on earth. Aristotle writes in regard to the treatment of slaves: "But as there are three things to be regarded, work, punishment, and food,—to give them food, unaccompanied by work or punishment, is wont to cause insolence; but to give them labor and punishment without food is tyrannical, and makes them unable to work. It remains, therefore, to give them employment and sufficient food; for it is not possible to rule over them without giving them a recompense; but the recompense of a slave is his food." (Economics i, 5.)

Describing the nature of a slave, he says: "Whoever, therefore, are as much inferior to their fellows as the body is to the soul, or the brutes to men (and this is in reality the case with all whose proper use is in their bodies, and whose highest excellence consists in this part), these, I say, are slaves by nature; and it is advantageous to them to be always under this kind of government, inasmuch as it is advantageous to those above mentioned. He, then, is by nature a slave who is fitted to become the chattel of another person, and, on that account, is so; and who has enough just reason to perceive that there is such a faculty (as reason) without being endued with the use of it. For other animals have no perception of reason, but obey their passions; and, indeed, they vary little in their use from each other. For the advantage

which we receive, both from slaves and tame animals, arises from their ministering to our bodily necessities. It is clear that some men are free by nature, and others are slaves, and that, in the case of the latter, the lot of slavery is both advantageous and just." (Politics i, 5.)

Remember that Aristotle, the author of these quotations, was the strongest mind that ever lived; and yet he inculcates the necessity and justice of slavery from the standpoint of reason, and declares that slaves are by nature as far inferior to freemen as brutes are to the human species.

"Slavery existed in Greece from her earliest history; it prevailed in the days of Homer; in all Grecian cities a majority were slaves. In Athens there were three slaves to one freeman; in Sparta the proportion was even greater. The Helots were named from the town of Helos; from it they were taken 1000 B. C. They were the property of the State. Lycurgus prohibited the Spartans from laboring. If these Helots increased too fast, the young Spartans, so it is said, were sent out to assassinate them. Their number was estimated at five hundred thousand. The Sicilians treated their slaves with rigor, branded them like cattle, and gave them incessant toil." (William Dealtry, The Laborer, pp. 28-29-30.)

In a census of Athens there were reckoned twenty thousand citizens and forty thousand slaves. In the Peloponnesian war no less than twenty thousand passed over to the enemy. In general the number of slaves was so very great everywhere that the public safety was often compromised thereby. "It is necessary," says Plato, "that slaves should not be of the

same country, and that they should differ as much as possible in manners and desires; for experience has many times shown that, in the frequent defections which have been witnessed among the Messenians, and in other cities that had a great number of slaves of the same language, great evils commonly result." (Balmes, European Civilization, p. 91.) It is unnecessary to give any more extracts on this question; for these few statements are ample to show that slavery was universal among civilized nations of antiquity; that slaves were treated with the greatest cruelty, unlike the slaves of Israel; and that the ablest political economists and philosophers justified human thralldom, and regarded bondmen as the chattel of freemen.

Mr. Ingersoll says that "the only voice we have ever heard from either of those worlds came from hell. There was a rich man who prayed his brothers to attend to Lazarus so that they might not come to this place. This is the only instance, as far as we know, of souls across the river having any sympathy."

Does not Mr. Ingersoll know that those words of sympathy never came from a damned soul, but were uttered by our Divine Lord to show that the law and the prophets are to be our guides, and if we refuse to listen to them, we would not even listen to a messenger from the shadows of death? "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they believe if one rise again from the dead." Is it true that there is no sympathy among the blessed for suffering humanity? Did not angels come on mis-

sions of love and mercy to Abraham, Jacob, Moses, Lot, Hagar, and Balaam? Did not an angel hearken to the cry of the poor woman in the desert, and come to her assistance? An angel listened to the prayer of Tobias, and heard the wail of Job, and became their messenger before the throne of mercy. When the birth of Israel's King realized the voice of prophecy that had echoed among the hills of Judea for thousands of years, angels appeared to the shepherds to announce the happy tidings, and the heavenly hosts sang that beautiful doxology that has filled the world with hope, "Glory be to God in the highest, and on earth peace and good-will to men."

The Son of Sorrow tells us that "there is joy before the angels of God upon one sinner that repenteth;" that the holy spirits ever watch over the life of the infant, and the child, and the man; that the love of God for sinners is greater than the love of a mother for her smiling babe, and that the Savior ever stands at the door of the soul and knocks; that he wishes to take possession of the heart; that when the life-current is silent in the veins, and the eyes are closed, and the lips are sealed, and the pallid face is robed in the mantle of death, he will send his angels to waft the immortal spark on golden wings to those hallowed precincts where sorrow, suffering, and death never enter, and life, joy, and bliss never end.

The Colonel claims that the doctrine of the atonement is based on the principle that "one man can be good for another, or that one man can sin for another. I deny it. You have got to be good for yourself. The trouble about the atonement is that it saves the wrong man."

He must remember that God is infinite, and sin, being directed against God, is also infinite. A crime is measured according to the dignity of the person offended. Regicide is a greater enormity than homicide. Man is a finite being, and all his works partake of the nature of his essence, and, therefore, they are finite. How could finite deeds ever atone for an infinite transgression? The sufferings that begin with the cry of the unconscious infant, and terminate with the last sigh of the venerable old man; the sorrows of youth and manhood, of the maid and widow, of the mother and orphan, of the friendless and homeless, of the beggar and the stranger; the sorrows of sickness, poverty, and death; all the sufferings, and pangs, and tortures that men have endured since the birth of humanity until the close of its eventful history; all the privations and pains of famine, war, slavery, and persecution, that have filled the world with the cry of anguish and the wail of desolation, could not atone for one mortal sin.

When the happy pair ate the forbidden fruit in the Eden of Pleasure, the gates of heaven were barred against the human race; and the ban passed on our first parents descended to their posterity throughout all generations. Immediately after his creation, man was elevated to the supernatural state, and entitled to enjoy immortal life in those fields that God had illumined with flaming belts of light and astral zones of fire; and, by his fall, Adam forfeited his privileges, and his progeny was disinherited with the sire. Heaven was a voluntary gift, offered to man as a reward for his obedience, and this favor was to be transmitted as a golden legacy to his posterity. Had

God left our first parents in the natural state, their joys would have been of a finite degree, and the consequences of their disloyalty would have been of an entirely different character. Christ came to atone for man's crime, and to restore the pristine boon of supernatural life. Yet Christian theology teaches that the sinner must co-operate with the infinite bounty of the Redeemer, and by his sorrow apply the merits of the passion to his soul. It is easily seen that in the Divine economy of grace man does not sin for Christ, nor will the blood of the Savior redeem the impenitent sinner.

Mr. Ingersoll's daughters do not earn the large sums of money that they spend annually, but they depend upon the free gift of their father, whose love hesitates to make no sacrifices for the comfort and joy of his family. If Mr. Ingersoll had a son who would become entangled in the toils of the law, I feel satisfied that the father, like any other affectionate parent, would sacrifice his wealth, time, labor, health, and perhaps life, to save that child from the horrors of the gallows or the shadow of the dungeon. This is an illustration of human frailty and infinite mercy.

"For instance," says Ingersoll, "I kill some one. He is a good man. He loves his wife and children, and tries to make them happy; but he is not a Christian, and he goes to hell."

This is a very indefinite assertion. If he has an idea that there may be a God, and a Revelation, and a Church, he is compelled to examine the matter industriously, impartially, and judiciously, leaving aside all predilections and prejudices of birth, education, and social environments; and, after thought-

ful study and mature deliberation, he finds moral certainty for the existence of a Supreme Being and the institution of a revealed religion, he must accept these truths under pain of disloyalty to his Creator, to whom he owes the tribute of allegiance. However, should the same man, with the same disposition, fail to see, in the arguments presented, sufficient evidence to create a moral certitude, or even engender in his mind a serious doubt in regard to the reality of a future world, then he is not guilty, and there is no Biblical authority for the opinion that he will be damned.

Being convicted of this murder, "I get religion, and go to heaven."

If you are sorry for your sins; otherwise you will be cast out with the reprobate, and the "hand of mercy can not reach down to you through the shadows of hell." So you see that there is absolutely no truth in Mr. Ingersoll's illustration; it is a fancy, a chimera.

"I want you to understand that the Bible was never printed until 1488. I want you to know that, up to that time, it was in manuscript, in the possession of those who could have changed it if they wished; and they did change it, because no two copies agreed."

In reply, "I want you to know" that the printing-press was not invented till the early part of the fifteenth century; and Gutenberg was the first to bring this machine into use, in the year 1438; and the very first book that was printed was the Bible, between 1450 and 1455. "I want you to know" that no other book was printed before this time. "I want you to know" that every other work was in manuscript previous

to the fifteenth century, and in the hands of those who could not have changed them, and did not change them; for, while no two transcripts of ancient works exactly agree in everything, yet they agree in substance. "I want you to know" that every argument that Mr. Ingersoll brings against the authenticity of the Bible can be brought against the authenticity of the Vedas, the works of Homer and Xenophon, Æschylus and Socrates, Virgil and Horace, Josephus and Plutarch. "I want you to know" that the Hebrew manuscript was translated into Greek nearly three hundred years before Christ, instead of two or three years, as Ingersoll says, and that the translation was made by seventy-two of the best Hebrew and Greek scholars that could be found. "I want you to know" that the Jewish historian, Philo, says that when these seventy-two interpreters arrived at one of the royal residences on the Island of Pharos, they were separated into seventy-two or thirty-six apartments, so that communication was impossible. "I want you to know" that after seventy-two days they appeared to compare notes, and they were astonished to find that their translations agreed even to the very letter, and that the work was regarded as an evidence of Divine intervention. "I want you to know" that there were many copies of the Bible, and that both the Jews and Christians were familiar with the contents of the sacred books, and that changes and interpolations were impossible. "I want you to know" that all copies of the Testaments agreed in substance. "I want you to know" that Henry VIII never translated the Bible; that Wm. Tyndale, in 1526, was the author of the first version in English

of the New and a part of the Old Testament; that Coverdale, Bishop of Exeter, printed the whole Bible in 1535.

"You must recollect that we are indebted to murderers for our Bibles and creeds. Constantine, who helped on the good work in its early stages, murdered his wife and child, mingling their blood with the blood of the Savior."

Let us see how much truth there is in this statement of Mr. Ingersoll's. I have read several biographies of Constantine, and I find nowhere the accusation that he murdered his wife. Infidel Gibbon, who uses every opportunity to besmirch the character of Christians and Christian kings, does not allude to the fact that Constantine was an uxoricide. I refer you to "The Decline and Fall of the Roman Empire" (Volume II, page 153, and the following), where he speaks exclusively of the virtues and vices of the founder of the Eastern Empire. Crispus, the son of Constantine, was murdered very mysteriously, and some historians think that the father was guilty of this crime; but they exculpate him on the ground that Crispus conspired against the authority of the emperor, and was worthy of death.

Was Jeremiah a murderer? Were Ezekiel and Daniel? Were any of the prophets of Israel guilty of human blood? Were any of the authors of the New Testament accused of this crime? Hence we are not indebted to murderers for our Bibles and creeds. When Constantine procured the death of his son, he was not even a Christian, having been baptized several years after that time, just before his demise.

Mr. Ingersoll says that "there are at least one hundred thousand errors in the Old Testament."

Are they all like the "Mistakes of Moses?" There are more errors in Ingersoll's lecture on the "Mistakes of Moses" than there are in the whole Bible, including both the Old and the New Testament.

Mr. Ingersoll says that "there are fourteen hundred millions of people in the world; and, with all the talk and work of societies, only one hundred and twenty millions have got Bibles."

That is no argument. There are millions of people who can not read; and yet who would say that these people are ignorant of their country's history? "Reading and writing," says Henry Giles, in his lectures, "as critics now generally admit, were not known to the ancient Greeks, when early poets chanted in their public assemblies mighty songs about gods and heroes. It is even maintained that these poets could not themselves read or write." And yet they were acquainted with the traditions, myths, fables, legends, and history of their country, their kings, their warriors, and their gods. The uneducated who have never read the Bible can easily become familiar with its teachings by oral instruction. Everywhere they learn the fact that Christ arose from the dead in testification of his Divinity; and reason teaches them that resurrection requires creative power, and creative power is Omnipotence, and pertains to God alone. They know that God, being Infinite Truth, can not lend his assistance to the propagation of falsehood. Christ, having performed indubitable miracles, was either God, or the agent of God; and in either case he was the Messenger of Truth. Now,

Christ claims that he is the second person of the Blessed Trinity, true God, and true man.

Again, the Savior establishes a Church, and says: "He that will not hear the Church, let him be to thee as a heathen and a publican." He promises to be with that Church for all time, and to guide her in the way of truth, holiness, and justice. Having learned these few facts, the inquirer can go to the Church, and hear her voice in peace and security. The most obtuse mind can learn these few fundamental facts, and it is not necessary for him to read and understand the whole Bible. How many men have read the ponderous law-books of the Nation and the State? How many men have ever read the Constitution intelligently? Do these men act consistently in manifesting their fidelity and showing their obedience to the Government? Yes; for it is understood among men that the Constitution guarantees to every citizen protection of life, liberty, and property. They have learned that the Constitution was legitimately established, and that, in view of the advantages offered, the Nation and State demand our allegiance. The reasonable man at once sees that this is just, and does not hesitate to conform with the laws of the land, though he is unacquainted with the most of them, and though he is ignorant of the fundamental principles upon which these laws are established.

The Christian, becoming acquainted with the claims of Christianity and the constitution of the Church, rationally complies with her requirements and the teachings of the Bible. We do not know how many people in the world have Bibles, but if we presume that every Christian has a Bible, then

there are about five hundred millions of people in possession of that book, instead of one hundred and twenty millions.

"I want you to understand that, where the Bible has been, man has hated his brother."

And "I want you to understand" that such hatred has originated in the perverseness of human nature, and not from the teachings of the Bible. "I want you to understand" that the Bible enforces the law of love as one of the greatest commandments. "Thou shalt love thy friend as thyself." (Leviticus xix, 18.) "Thou shalt not pass if thou see thy brother's ox or his sheep go astray; but thou shalt bring him back to thy brother." (Deuteronomy xxii, 1.) "Thou shalt love thy neighbor as thyself." (Luke x, 27.) "I give you a new commandment, That you love one another: as I have loved you, that you love also one another." (John xiii, 34.) "He that loveth his neighbor hath fulfilled the law." (Romans xiii, 8.) "Let fraternal charity abide in you." (Hebrews xiii, 1.) "With a brotherly love from a sincere heart, love one another earnestly." (1 Peter i, 22.) "He that loveth his brother abideth in the light." (1 John ii, 10.) The Bible goes so far in the inculcation of fraternal charity as to declare that "we ought to lay down our lives for the brethren." (1 John iii, 16.)

St. John speaks of love in the most exalted terms. "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God." (John iv, 7.) The Bible not only teaches the lesson of love, but tells us that we must also embrace our enemies in our love. "Love your enemies, do good to them that hate you; and pray for them that persecute and

calumniate you, that you may be the children of your Father. For if you love those that love you, what reward shall you have? Do not even the publicans the same?" (Matthew v, 44.) Our Divine Savior herein warns us that we can not be the children of God, that we can not enter into the kingdom of heaven, unless we love our enemies, and assist those that persecute us. The Bible breathes the spirit of love, extolling everywhere the virtue of fraternal charity, and denouncing hatred and persecution as the vilest crimes.

Mr. Ingersoll claims that where the Bible has been, "there have been dungeons, racks, thumbscrews, and the sword."

Were these instruments of torture employed in the conversion of the Roman Empire? Did Christians retaliate upon their enemies? During the reign of Diocletian and Maximian, the Theban legion, composed of Christian soldiers under the command of an officer named Maurice, was ordered to Gaul to fight the battles of the country. History informs us that more intrepid and more faithful warriors never marched beneath the banner of the Roman eagles. Before crossing the Alps, Maximian enjoined them to participate in the sacrificial oblations in honor of pagan divinities, and those dauntless heroes replied that, as Christians, they were compelled to disobey his order. The ruthless emperor decimated their ranks, and these brave soldiers allowed their throats to be cut without offering any resistance. Still, they were staunch in the advocacy of their rights, and the enraged Maximian commanded the legion to draw lots the second time. When urged to obey the will

of the despot, these noble champions of the faith presented this magnanimous petition to the emperor: "We are your soldiers, O powerful prince, but we are also the servants of God; we owe you our service on the field of battle, but we must render homage to God by the innocence and purity of our lives; we receive pay from you, but he has created and preserved us. Lead us to battle; we are ready to combat the enemy, but can not shed the blood of our innocent brethren. Do not fear a revolt; Christians know how to die, but not to rebel; we have arms, but we will not use them against our prince, desiring rather to suffer an innocent death than to live a guilty life."

Let Mr. Ingersoll present an illustration like this from the history of infidels and atheists of the world. Such noble generosity is found only in the heart of a Christian.

The Bible condemns persecution. "Do good to them that hate you; and pray for them that persecute and calumniate you." (Matthew v, 44.) "For if you forgive men their offenses, your Heavenly Father will also forgive you your offenses." (Matthew vi, 14.) Christ himself, amidst all the tortures of the crucifixion, taught that memorable lesson of forbearance when he cried out, "Father, forgive them; for they know not what they do." (Luke xxiii, 34.) St. Stephen, the first martyr of Christianity, a man deeply imbued with the spirit of his Divine Master, prayed with his parting breath for the salvation of his executioners, "Lord, lay not this sin to their charge." Acts vii, 58.) "Render to no man evil for evil." (Romans xii, 17.)

The dungeon, the rack, the thumbscrew, and the

sword played a darker rôle during the ascendency of atheism in France than in any other period of the world's history. The reign of terror was the legitimate child of free thought, and the fiends who crimsoned the streets of Paris with the blood of innocence, and strewed the valleys of France with lifeless corpses that rotted beneath the rays of the sun; the demons who filled the land with the desolation of war and the wail of woe, and the cry of anguish and sorrow, and the tears of widows and orphans, were the founders of Mr. Ingersoll's school. Yet the blustering infidel has not one word of reproach for their satanical works and hideous lives. These angels of blood and massacre are the divinities of Mr. Ingersoll's pantheon.

"I want you to know that the Cross has been in partnership with the sword, and that the religion of Christ was established by murderers and hypocrites."

Was Christ a murderer? Were Matthew, Mark, Luke, and John murderers? Were Peter, Simon, and Jude murderers? Were the founders and propagators of the Gospel tyrants? Did they ever usurp the rights of others? Did they ever domineer over nations to whom they carried the glad tidings of salvation? Let no man call benefactors by the foul name of tyrants and hypocrites. The latter are ever actuated by motives of self-interest, but the former labor and suffer and die for the advancement of nations and the weal of humanity.

Any American, who, in visiting Mount Vernon and standing beneath that stately monument where the hero of the Revolution sleeps, would refuse to stoop and kiss the hallowed tomb that incloses

the ashes of that stalwart son of Virginia, whose memory is enshrined in the mighty heart of this broad Republic; any man living under the shadow of the Stars and Stripes; any man enjoying the protection of this grand country, who would fail to venerate the grave of General Washington, is not worthy to be called a citizen of the "land of the free and the home of the brave." On the same principle, any man, whether living in the Eastern or Western World, in the Northern or Southern Hemisphere, who would denounce those dauntless souls who carried the torch of civilization to the benighted races,—that man merits the contempt of every pure mind and the hatred of every noble heart. I would kiss the spot consecrated by the footsteps of Moses, and weep with the children of Hebrew blood over the demise of the noblest benefactor that ever sprung from the dust of ages.

In fancy I march over the hills of Judea, and pour out my love and tears on every stone sanctified by the memory of her renowned prophets. I pass along the vale of Mamre, amidst the gentle music of the rippling streams, beneath the clustering grapevines and olive-trees that gaze into the limpid waves, to the stately ruins of Hebron; I go back in my reminiscences through the history of one hundred generations and the shadows of forty centuries, and I call up from the silent past the memory of the illustrious dead, and I bless the names of the patriarchs whose ashes repose in the valley of Eschols. I visit the grave of Job, and I revere the very bones of a man whose life has preached the virtue of patience to the whole world. I journey to the home of the Virgin at Nazareth; I pass with her to Bethlehem, and seek refuge from the

cold, brumal blast, within the sacred inclosure of that little crib which presented a spectacle to men and angels; I summon up the flood of sad and joyful thoughts that rolled through her troubled brain and filled her pure soul with blended feelings of agony and bliss when she kissed the face of her infant babe on that awful night, when the dreams of forty centuries were realized; and I call upon every maid, wife, and mother to bless the memory of that noble Virgin, whose stainless life has cast a halo of glory around her sex, and has made woman the guardian angel of the home and fireside, the sanctuary of purity and piety, and the guiding star that directs the footsteps of humanity, and shapes the destiny of nations. I follow the dauntless Peter in his peregrinations through Pontus and Galatia, Cappadocia and Bithynia, and I venerate the prison whose dank, dark, and dingy vaults threw back the voice of the fisherman when he sent forth his petition for the triumph of the Nazarene and the conversion of the pagan world to the loving lessons of Christianity. I follow the itinerary of St. Paul through Pamphylia, and Phrygia, and Mysia, and Macedonia; I halt with him at Athens, and drink in the flood of inspiration that rolled from his sacred lips when he addressed the multitude from the hill of Mars. I journey with the apostle on his noble mission to the shores of the Tiber, where, for seven hundred years, the thunderbolts that rolled on high, and spoke from the dark, lowering welkin, shook the throne of kings, and kept alive the leaping flames on the altar of Jupiter. I sum up all his grand and glorious works, the perils and the agonies that he endured on sea and land, at home and abroad, among

enemies and friends; and I press my lips to the battle-ax, all crimson-dyed with the gory flood that welled up from the heart of the Cilician when his head was severed from his body. I march with St. Thomas over the sultry plains of India; I follow the wake of St. John to the banks of the Xanthus; I trace the path of St. Andrew to the arid plains of Scythia, and travel with him over the bleak steppes, where the lordly Volga flows on in his majestic march to the Southern sea. I accompany St. Philip to Asia, St. Bartholomew to Armenia, St. Matthew to the land of the gallant Lyrus, St. Simon to Mesopotamia, St. Luke to the burning sands of the desert of Arabia, and St. Matthias along the shores of Mareb, where he preached the gospel of light to the children of Ethiopia; and when I weigh the sacrifices that those men made for the civilization of the world, I pronounce them the grandest souls and the most unselfish heroes that ever hallowed the earth by their presence. Will hypocrites give up comfort, joy, liberty, and life without any earthly remuneration? Did the heroes of the Cross receive any compensation for their untiring efforts and unceasing toils? Let us visit the Catacombs of the Eternal City, and view the places sanctified by martyr's blood; where Roman senators and Roman soldiers, Roman matrons and Roman nobles; where venerable old men, with hair silvered by the frost of fourscore winters, and tender children, till then ignorant of earthly sorrows, and now sighing only for heavenly joys; where the master and the slave, the patrician and the plebeian, where wealth and poverty, age and beauty, knelt side by side upon the cold, damp

floor, when lights blazed and incense burned in honor of the dread mystery of the New Testament.

Let us join that noble missionary army who carried the banner of Christian hope to the benighted Goth and Vandal as they swept the entire continent of Europe with fire and sword, and left naught in their wake but smoking ruins and bloody streams. Let us follow Remegius across the Alps to the land of the Gaul; let us march with Ansgarius to the regions of the Polar Star, and listen to his wave of eloquence, as he appeals to the heart of the Northmen assembled beneath the broad canopy of heaven in the long twilight of an Arctic summer. Let us hearken to the flood of pathos poured forth in his realistic picture of the Man of Sorrows, when Constantine pleads with the dark race dwelling beyond the rugged peaks of the Carpathian Mountains. Let us set out with Augustine and his missionary band to drive the ancestral divinities from the chalk-white cliffs of Albion. Let us take our stand on the vineclad hills of ancient Caledonia, and gaze upon the noble-hearted and high-souled Palladius, whose flaming words "resounded afar and wide over lake and brae and highland," and called the Pictish hordes to the portals of Christianity. Let us march with the child of sunny France from the mountains of Slemish to his native land, from the home of his ancestors to the throne of the Cæsars, from the smiling vales of Tuscany to the ocean-leaguered isle that lay on the outskirts of the habitable globe, where he preached to the Druids, bards, and kings of the ancient régime. Can we ever forget the noble services of Boniface,

who braved the perils of the German forests and preached the glad tidings of salvation to the children of Thuisto, and broke the bonds which centuries of superstition had welded around the limbs of the Teutonic race that had wandered for ages over the wild woods of their native country, and had bid defiance to the proudest conquerors that ever marched beneath the Roman eagles?

After a thousand years the record of ancient giants is reproduced. The shores of India and China resound with the music of the gospel. The magnanimous Francis Xavier astonishes the Celestials with the severity of his penances, the frequency of his vigils, the toils of his journeys, and the godlike feats he performs, and the noble sacrifices he accepts, and the superhuman exertions he makes to extinguish the fires on pagan altars, and to recall the Mongolian race to the inheritance promised to the children of Abraham. When the ship of the mariner turned its prow into the western ocean on that long and perilous voyage across the dark waters to the portals of Cathay, there stood at the helm a hero who will be known to the people of this great country, and to the exile of every land, and to the inhabitants of every region, and to the multitude of every age, until the knell of humanity shall sound its doleful tunes over the ruins of a dead world. If earth ever swelled the ranks of heaven, the Italian visionary stands to-day among the shining myriads. The Western World has been the scene of the noblest deeds that ever graced the page of history, and the apostles of truth are ranked first among the heroes of fair Columbia. We find the soldiers of the Cross, three hundred years

ago, seeking out the dusky sons of the Everglades, traversing the immense plains of Texas, journeying along the shores of the Rio Grande and across the mountains of New Mexico. Long before the first hut was built on the present site of Boston; long before the Pilgrim Fathers had left their native heath; when the Netherlands had not yet heard the groan and cry of the hounded Puritans; when the *Mayflower* had not yet been baptized in the tears of a persecuted people, and when the Rock of Plymouth was the favorite resort of the seagull, we see the evangelists of the New World laboring among the Mohawks and the Algonquins, and among the tribes that lived on the Pacific coast and at the base of the Cascade Mountains. We follow their path along the frozen banks of the St. Lawrence, over the wilderness, crossing lakes and rivers and swamps. They had invaded the borders of Canada, and had camped on the heights of Quebec a century before the blood of the brave Wolfe dyed the purple heath on the plains of Abraham, and the valiant Montgomery perished before the gate of the city. Shall we trace the path of the noble Marquette as he bids farewell to his companions, and sets out on his long and hazardous journey over the lake regions of the North to the prairie of Illinois? Shall we listen to the dying supplication of Isaac Jogues, who is tortured by the savages for seventeen hours at the stake? If we turn our eyes to the sunny South, we meet the faces of men who stood high in camp and court in their native country, but who are now sacrificing their lives for the spiritual weal of the lost tribes of the house of David? Let us follow the apostle of Christ

beyond the equator, over streams and bogs, and moors and mountains, until he halts to pitch his tent beneath the gleam of the Southern Cross; and we march onward and onward, and farther and farther; and the emblem of the Savior, engraven on the forest oak, tells us that the apostle has gone before us on his grand mission to the roving red man. Such were the men who established the religion of Jesus Christ. They were men who never dreamed of their own comforts, who were actuated by no selfish motives, who hesitated to make no sacrifice, whose souls were filled with the spirit of love, charity, and amiability; and among them there were no "murderers, tyrants, and hypocrites."

LECTURE XI.

MR. INGERSOLL says: "Do you believe that the real God, if there is one, ever killed a man for making hair-oil? And yet you find in the Pentateuch that God gave Moses a recipe for making hair-oil to grease Aaron's beard, and said if anybody else made the same hair-oil, he should be killed. And he gave him a formula for making ointment, and he said if anybody else made ointment like that, he should be killed. I think that is carrying patent-laws too far."

The oil of unction (not hair-oil) used in the consecration of the priest would naturally be regarded as something holy by a people whose priesthood and ritual and sacrifice were ordained by the Almighty. It was possible that some faithless child of Abraham would utilize the reverence of the people for sacred things, and would prepare this oil, and dispose of it at an enormous price. The laws of Moses condemned the least injustice, and took measures to prevent every kind of wrong; and we are not surprised that the venerable legislator prohibited a fraud of this nature by severe penalties. Again, the people, seeing this oil in the hands of the merchant, would, no doubt, be scandalized; and many, taking advantage of this fact, would cast reflections on the dignity of the priesthood and the institutions of religion.

The Colonel wants to know why God did not order the polygamist to be stoned to death instead of the man who would violate the Sabbath. In the

first place, polygamy is not contrary to natural laws, and, therefore, not an evil in itself, but may be evil in its consequences. If an act is good in itself, and the immediate results are good, we are justified in performing that act, although the remote consequences might not be laudable. Such is polygamy. The first end of matrimony is the propagation of the human species. Love and domestic bliss are merely accessories and contingencies that may or may not adorn the home of the bridal pair. It often occurs that the first violent flame of love that smote the hearts of the youthful couple, and led them to the altar of Hymen, does not continue beyond the days of their honeymoon, as the thousands of divorces that are annually granted in this country palpably demonstrate. Is a man justified in abandoning his wife because the fire of affection burns no longer in his soul? Must the woman break her vows because her eyes have gazed on nobler miens, and her heart has throbbed at the sight of other faces? Then you see that while love is an auxiliary to matrimony, and one that I highly recommend, yet it is not an essential part; and polygamy that may trammel the affection of the soul is not an essential evil, and may be tolerated.

The law of the land does not punish a man for not loving his wife and children, and polygamy only interfered with the love and affection, but engendered no essential evils. But the law executes a man for the crime of treason; and the violation of the Sabbath among the Jews was a denial of Divine authority, and therefore treason.

Mr. Ingersoll says that, "I want to give you an idea or two in regard to the Christian religion. Of

all the selfish things in this world, it is one man wanting to get to heaven, caring nothing what becomes of the rest of mankind."

Is the Christian religion based on that principle? The Bible abounds in expressions of God's love for man. "God so loved the world as to give his only begotten Son, that all who believe in him may not perish, but have eternal life." "Christ died for all men." We are admonished to make our lives conformable with the life of Christ in all things, and hence our thoughts must be his thoughts, and our desires must be his desires; and as he wishes not the death of the sinner, but that he be converted, and live; as he wishes the salvation of all men, we must also wish that every soul created in time shall enjoy a blissful eternity. It is the spirit of Christian revelation that our wishes should be materialized in positive assistance. St. Paul, the apostle of the Gentiles, writes to Timothy: "I desire therefore first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings, and for all those who are in high station, that we may lead a quiet and peaceful life in all piety and chastity; for this is good and acceptable in the sight of God, our Savior, who will have all men to be saved and to come to the knowledge of the truth." (1 Timothy ii, 1.) "Confess, therefore, your sins one to another, and pray for one another that you may be saved, for the continual prayer of the just man availeth much." (James v, 16.)

Mr. Ingersoll says, "We are taught that fathers and mothers, brothers and sisters, can all be happy in heaven, no matter who may be in hell; that the hus-

band can be happy there, with his wife, who would have died for him at any moment, in hell."

Mr. Ingersoll should take a few lessons in theology. Grace is the light of the soul, which enlightens, purifies, and inflames. By the light of the sun we can behold all the beauties of nature, and by the light of grace we can see all the glories of the eternal kingdom. Mortal sin is the opposite of sanctifying grace; and the two are as incompatible in the same soul, as light and darkness in the same room. God loves whatever is good, and is drawn as irresistibly to the holy soul as a magnet to a piece of steel. Infinite sanctity pertains to the Divine essence; and mortal depravity can not dwell in the abode of infinite holiness. The soul is like an apartment with an aperture which emits the light that constantly shines. The Creator has given to man the gift of free will, and he can either shut or open the gate which incloses the soul in the darkness of iniquity, or expose it to the radiance of Divine grace. So you see that God, wishing the salvation of every creature, endows him with every blessing, and bestows upon him every grace; and if man voluntarily precludes the effulgence of God's genial rays and the flood of his golden beams, and places his soul in a condition that essentially bars it from realms of glory, the Creator is not responsible.

Can the husband be happy in heaven when his wife is in hell? Carnal relations are holy when sanctified by Divine grace, and the union of friends in heaven will perhaps be a source of happiness, but insignificant in comparison with the infinite bliss of seeing God face to face, of hearing the melody of his voice, of

inhaling the odor of his sanctity, and dwelling in the atmosphere of his Divinity. Corporal and temporal interests will be ingulfed and absorbed in the mighty ocean of spiritual and eternal existence. The salvation of friends can not augment, or the damnation of friends diminish, our felicity, which will be infinite.

God is the best friend that man can have. He created the wife that loved you, and blessed her with every spiritual endowment; he whispered warning words to her soul through all the voices of the universe; he sent a guardian angel to walk by her side from the dawn to the sunset of her life. Should you love "the wife who would have died for you at any moment" more than the God that did die for you and for her; that suffered the awful torments of death from the moment that angels wept and sang over the manger, until the sun shrouded his face in the mantle of night, when the author of nature expired on the cross? She prized your corporal and temporal welfare; and in addition to this, God valued your spiritual and eternal life.

Man will have remorse in hell, because the "mean things that he has done" have been inseparably interwoven with his existence, and will cling to him for all eternity, to haunt him with their shadows, and to remind him what he has lost by indulging in his passions, and how easily he could have gained the wealth of heaven and the glory of the saints by opening the window of his soul to permit the ingress of that light that would have excited repentance and banished the shades of evil from their sanctuary in his heart.

Man will have no remorse in heaven "for the mean

things that he has done on earth," because the stain of their iniquity has been washed away in the blood which he applied to his soul by the co-operation of Divine assistance. If he once hated a fellow-being, he banished that hatred from his heart by reflecting on the fact that Christ died for that being, that Christ loves that being, that Christ established the Fatherhood of God and the brotherhood of man, that all men are the children of the same parent, and the human race is but one great family gathered around the same board and the same fireside. Hence, meditating on these grand truths of Christianity, he learned to love the man who deflowered his daughter, allured his wife, seduced his sister, despoiled his home of domestic bliss, destroyed his fortune, murdered his brothers, assassinated his father, and shed the blood of his mother. He was willing to repair, and did repair, as far as it lay in his power, every injury that he had done to another; he restored his ill-gotten goods; he restored the fame of the maiden whose character he had blasted by the cruel invention of calumny; he restored the reputation of his neighbor, lent a helping hand to the poor and needy, and hearkened to the widow's wail and the orphan's cry. That man's sins are obliterated forever, and he will enjoy undisturbed tranquillity in the kingdom of heaven; whereas the relentless, impenitent soul goes before the tribunal of justice, hugging his horrid crimes, and they will haunt him through the slowly-moving cycles of eternity.

Does Mr. Ingersoll censure Infinite justice and Infinite sanctity for condemning to perpetual imprisonment the guilty, cruel, vindictive soul that raised

the voice of treason and the sword of rebellion? He might just as well cast opprobrium on the fair escutcheon of the State; he might as well attempt to asperse the snowy brow of justice, and to stab the Goddess of Liberty and the angel of love. Must the law of the land tolerate every thief, every murderer, and every cold-blooded assassin because an innocent brother will feel the pangs of grief, and will hide his face in shame and bow his head in sorrow? Must the parricide be pardoned because his death will pierce the fond and loving heart of mother? Shall the fratricide be exonerated, to heal the wounds and relieve the agony of a gentle sister? Shall the uxoricide be spared to silence the wails of tender children? Would Mr. Ingersoll condemn the Government that decrees the execution of a matricidal brother? As a reasonable man he could not. Why, then, does he hurl his anathemas against heaven's pearly throne, just because the Holy One can not allow the marble halls of the celestial Jerusalem to be stained by the footsteps of crime; because he can not allow the atmosphere of sanctity to be polluted with the breath of iniquity; because he can not allow the angelic harmonies to be broken by the voice of sin and the notes of blasphemy?

"What will be the social condition of a gentleman in heaven who will admit that he never would have been there if he had not got scared? What must be the social position of an angel who will always admit that if another had not pitied him, he ought to have been damned."

This is not Christian doctrine. The Bible teaches that "the fear of the Lord is the beginning of wis-

dom;" but it speaks of a salutary fear which arises from a contemplation of his infinitude, and must be blended with love. Servile fear will not save us; love is essential. God shows "mercy to thousands of them that love him." "Many sins are forgiven her because she hath loved much." (Luke vii, 47.) "If any one love me, he will keep my word; and my Father will love him, and he will come to him and will make an abode with him." (John xiv, 23.)

The gentleman who gets to heaven can say that he is there because he loves God, and because God loves him. Without this love it is impossible to be saved.

What must be the social position of Mr. Ingersoll's daughters, who will always admit that, if their father had not loved them, they might have been domestics in the homes of luxury, or poor outcasts of society, and the reproach of the people? Is it any humiliation for them to acknowledge that they enjoy all the comforts of life and all the pleasures of wealth and all the refined associations through the kindness of their father? So it is no disgrace to angels and men to acknowledge that they have been elevated to the supernatural state through the gratuitous gift of a loving God.

"For instance, there is a man seventy years of age who has been a splendid fellow, and lived according to the laws of nature. He has got about him splendid children, whom he has loved and cared for with all his heart; but he did not happen to believe in this Bible; he did not believe that because some children made fun of a gentleman who was short of hair, God sent two bears and tore the little darlings to pieces."

Judging from the way Mr. Ingersoll talks about mothers, wives, and children, one would think that he was the son of every mother, the husband of every wife, and the father of every child that ever lived and breathed and died in all the ages of the world's history. He does not seem to realize the fact that he is teaching the doctrine of infidelity, that he is destroying the tender conscience of maidenhood and motherhood, and poisoning the plastic mind of childhood and womanhood, and ingulfing the nation in the flood of atheism which destroys the sense of responsibility, and sweeping thousands into the flames of hell, and all for the sake of the paltry gold that he is anxious should not be expended in the erection of temples where the voice of God appeals to the heart of humanity, where the seed of virtue is planted in the soul of innocence, and blooms, and grows, and flourishes in the formation of true manhood and loyal citizenship.

Let us analyze the character that he has proposed for our edification. Either that man disbelieves in the Scriptures because the arguments advanced for their inspiration are invalid, or because the incidents related seem unreasonable to him. In the first hypothesis, we can understand that he is not responsible for his infidelity, and there is no rebellion against Divine authority; and we hold that Infinite mercy will not punish him for this weakness, and he will be rewarded by temporal or natural gifts for the natural virtues that he has practiced. I meet a beggar on the wayside, and I tell him that if he will call at my residence, I will give him a fortune sufficient to place him in a state of opulence the rest of his life. The mendicant

doubts my declaration; he can not believe that I have such ample wealth, and he refuses to call. Am I to be censured for not forcing him to accept the donation? You can not expect God to enrich those with infinite bliss who repel his offers. If the person in question recognized the potency of the argument furnished to substantiate the truth of Scriptural inspiration, and rejected the Bible for the reason that the facts contained in the Sacred Record are repugnant to his ideas of justice, then he is guilty of the crime of placing his mental caliber above the Divine intellect; he is guilty of the crime of measuring the infinite by the finite, of degrading God to the position of a creature, an imperfect being, and elevating his judgment to an infinite magnitude and divine perfection.

Louis XIV was called a despot because he said, "I am the State," thereby placing the majesty of the king above the majesty of the Government. In this country the President of the Republic would be executed for high treason should he be guilty of rebellion against the Government, and when his corpse would dangle from the gallows, Mr. Ingersoll would be the first to sing Hallelujah. Is it reasonable to believe that God must condone every malicious rebellion against his authority? The traitor or the rebel may protest his allegiance to the secular Government, and pour out his sorrow in penitential tears, yet it will avail nothing, and the law demands his death; but the unbeliever may laugh at the Bible all his life, and ridicule the credulity of the faithful; and still, if, at the last moment, he sends forth a fervent prayer, if he emits but one sigh and drops but one tear, that

prayer, we believe, will echo beyond the starlit vault; that sigh will roll up the marble halls of justice to the crystal throne of mercy; that tear will swell into a mighty billow that will sweep away all the stains of life, and the angels will come with their golden lyres to sing the conquest of grace, the triumph of mercy and the victory of the soul over the powers of darkness and the shadows of death.

"Then there is another man who made hell on earth for his wife, who had to be taken to the insane asylum, and his children were driven from home, and were wanderers and vagrants in the world. But just between the last sin and the last breath this fellow got religion, and he never did anything but take his medicine; he never did a solitary human being a favor, and he died and went to heaven."

I presume that Mr. Ingersoll meant to say that this man affiliated with some Church and accepted the Christian faith, and through that faith he was saved without any other consideration; and I want to stigmatize that doctrine as unchristian, and to inform my audience that it is not found in the Bible. When the young man went to Jesus and asked him what he should do that he might enter into eternal life, the Savior replied, "Keep the commandments." That is one of the essential conditions of salvation. St. Paul says that "The works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revelings, and such like. Of which I foretell you, as I have foretold you, that they who do such things shall not obtain the kingdom of heaven."

(Galatians v, 19.) "Nor the effeminate, nor thieves, nor drunkards, nor covetous, nor railers, nor extortioners, shall possess the kingdom of God." (1 Corinthians vi, 10.)

What must we do to be saved, according to Christianity? Besides faith, we must first keep the commandments, as we have already seen. Secondly, we must have the virtue of charity, and assist the poor and lonely, and help those that are in distress. "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner." (Luke iii, 11.) "Give alms, and, behold, all things are clean unto you." (Luke xi, 41.) "Sell what you possess, and give alms. Make to yourself bags which grow not old, a treasure in heaven which faileth not, where the thief approacheth not, nor the moth corrupteth." (Luke xii, 33.) "When thou makest a feast, call upon the poor, the feeble, the lame, and the blind, and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just." (Luke xiv, 13.) The apostle of the nations recommends charity in the highest terms, and declares that this virtue is absolutely necessary for salvation. "If I speak with the tongues of men and of angels, and have not charity, I become a sounding brass or a tinkling cymbal; and if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Corinthians xiii.) It is evident from this passage that the strongest faith, unaccompanied with charity or perfect love of God and man, is insufficient to save

us. Nor will external acts of benevolence turn aside the wave of destruction, and extinguish the flame of Divine wrath, unless it come from a loving heart. "If I should distribute all my goods to feed the poor, and deliver my body to be burned, and have not charity, it profiteth me nothing." (1 Corinthians xiii.) Then the holy apostle describes the nature of this grand virtue. "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things; believeth all things; hopeth all things; endureth all things. Now these three: faith, hope, and charity; but the greatest of these is charity." (1 Corinthians xiii.)

On the last day, when all mankind shall be assembled in the valley of judgment, the Son of man shall appear in a cloud of glory, and he shall "separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left; then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world." Why shall he give them that glorious kingdom? Listen to his own Divine words: "For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to see me. Then shall the just answer him, saying, Lord, When did we see thee hungry, and fed thee; thirsty,

and gave thee to drink; and when did we see thee a stranger, and took thee in; or naked, and covered thee; or when did we see thee sick or in prison, and came to see thee? And the King, answering, shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand, Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me. Then they shall also answer him, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me." (Matthew xxv.) The cause of salvation and reprobation is clearly laid down in these quotations; and Mr. Ingersoll's impossible examples are not found either in the Bible or in the doctrines of Christianity.

The man who is kind to his family, the widows and the orphans, the homeless and the stranger, will be saved; and the man who persecutes his wife and children, and drives them into the cold, pitiless world without food and raiment; the man who hates his brother, and who never did a solitary favor for any person on earth, can not expect a "harp" in the kingdom of heaven.

"We sit by the fireside, and see the flames and sparks fly up the chimney—everybody happy, and the

cold wind and sleet beating on the window; and out on the doorstep is a mother with a child on her breast, freezing. How happy it makes a fireside, that beautiful contrast! And we say, God is good."

Why are those contrasts? On account of man's perversity. The impoverished widow is not the work of God, but of man. God wishes all men to be happy, both in this world and the endless world beyond the river of life. He has commanded us to be kind and charitable to each other on earth, that we may journey down the vista of years together, and pass beyond the gulf of time, where our friendship and love will be sealed with the mystic kiss of immortality.

In finishing my reply to Ingersoll's "Mistakes of Moses" and his fierce arraignment of Christianity and Judaism, I must advert to the wonderful deeds with which faith has glorified the earth. To-night my thoughts fly upon the wings of fancy over the trackless and wayless sands of time to the fountain of our race, and I gaze with ecstatic bliss upon the silvery stream of untarnished humanity. The rhapsody of the psalmist, the vision of the prophet, the dream of the oracle, the song of the bard, and the harp of the muse have sketched but faint images of the brilliant creations and the gorgeous embellishments, and the soft luxuriance, and the jeweled pageantry of fair Utopia, the Paradise of pleasure, the Eden of joy, the cradle of our race. In that realm of living phantoms the glory of the Divine Architect was displayed in rippling streams and gurgling rills, and limpid brooks and placid lakes; in verdant hills and shady dells, and sunny vales and smiling leas; in bosky plains and grassy lawns, and sighing woods and whispering

groves; in the lights and shadows; in the brilliant tints and dazzling hues which lay upon mountain-peak and moonlit wave; in the music of the spheres, and in the glitter of the stars, and in the azure depths of skies studded with flaming orbs and gleaming constellations. This was the golden age of the human race; and this age, in the mind of the Creator, was destined to continue forever. His providence had surrounded man with all the joys and comforts that the human heart could desire. He intended that no sorrow should ever enter into the sacred abode of pristine man. He intended that the cry of pain and the shriek of agony and the groan of death should never resound among its umbrageous bowers, and echo along its crystal streams. Peace was upon the face of nature, and love and friendship linked together all forms of life. The animals of the earth bore no enmity to each other, and they regarded man as the lord of creation. The gay squirrel played, and the robin built his nest, and the lark caroled his matin lay, and the crow spread his sable wings amidst the forest oaks, and started not at the roar of the lion and the bark of the wolf, and felt no fear at the sound of the creeping serpent and the mighty bird of prey. The chirping of the thrush and the wren, the song of the finch and the sparrow, the voice of the bunting and the warbler, the cooing of the pigeon and the dove, the caw of the raven and the rook, swelled the grand symphony that floated on the gentle breeze, and filled the air with nature's sweetest melodies. But this age passed like a meteor. Man refused to obey the Creator, and offered incense upon the idol of passion, and God's wrath fell upon the brow of smiling nature.

Roses became thorns, and flowers were changed into thistles; joy and laughter were choked by sobs and sighs, and wreaths of smiles were drowned in floods of tears. The history of the buried ages has been the story of suffering, and the hymn of the nations has been sung by the angel of sorrow. Famine and pestilence, storms and clouds, heat and cold, frost and snow, lightnings and tempests, flames and floods, have combined their forces to desolate every field, to blight every herb, to seal every fountain, to wither every face, to darken every home, and sadden every hearth.

Nemesis is armed with the quiver and the bow, the lance and the spear. The chariot of Mars is unchained; the flaming breath of the battle-steed mingles with the shimmer of the moon and the sheen of the sun; the bugle of the war-god chimes with the howl of the tempest and the wail of the deep; and the eagle, flying across the heavens, cries with the voice of seven thunders, Woe, woe, woe, to the inhabitants of the earth! But amidst this mighty cataclysm of desolation I see the white-plumed angel of religion and love spreading her wings to the breeze, and floating upon waves of music and light and glory. She bears in her snowy bosom a balm which assuages the pain of every heart, which wreathes every face into smiles of joy, which crowns every sorrow and every agony with gems of bliss, and touches every sigh and every wail with the mystic wand of the muse. Religion is the angel of charity that seeks the child of sorrow and the son of misfortune. She is seen in every place, administering to them that sit in desolation and darkness, and pour out their sighs and tears over the loss of friends, the death of parents, the poverty and trials

and misfortunes that haunt the footsteps of childhood and the shadows of tottering age. She inflames no dark human passion; she leaves no burning homes and blighted fields in her wake. She leads no mailed hosts and martial bands to the dark and bloody plain. Her battle-field is in the hospital. Her weapons are words as soft as the moon, and as gentle as the dawn; her victims are pallid faces restored to the bloom of health; dim and sunken eyes filled with sparkling gleams of joy and laughter; broken hearts throbbing with the pulse of new life and high hope, and the chords of desolate souls quavering with the touch of Apollo's magic breath. The goddess of charity knows no bounds; her religion is the religion of love; her shrine is suffering humanity, and her temple is the domed cathedral of the universe. She gives food to the hungry, drink to the thirsty, and clothing to the naked. She bestows kindness upon the stranger, consoles the prisoner, visits the sick, and buries the dead. She discriminates against no race, no color, and no creed. She loves the children of darkness as well as the children of light; she loves the infidel as well as the Christian, the atheist as well as the faithful. Her love comprehends all peoples. It is broader than the earth and deeper than the sea.

Love is charity; and charity is religion. Love is the law of God and the law of Christ. It permeates Judaism and Christianity. When we look through the dim and distant ages; when we gaze upon the earth to-day, and behold the works of charity that have been erected by Christian hearts and Christian hands; when we stand beneath the shadow of mighty piles that shelter the orphan and the widow, the infirm and the

aged, the homeless and the stranger, the sick and the dying; and when we reflect that these magnificent institutions were built in Christian lands and by the offerings and sacrifices of Christian souls, we call up the shade of the Nazarene, and we bless his memory. We bless his memory in the name of every sorrow that sought refuge within those hallowed walls. We bless his memory in the name of every suffering that rested upon the couch of comfort. We bless his memory in the name of every fevered brow that reposed upon pillows of down. We bless his memory in the name of every agony that has been touched and alleviated by the angel of love. We bless his memory in the name of every limb that has been liberated from torturing pains. We bless his memory in the name of every cry that has been transformed into a canticle of joy. We bless his memory in the name of every tear that has glittered and glistened in the smiling eddies of dimpled faces.

When I gaze upon the magnificent institutions of charity that cover this broad land, I wish I could transform the stones of those edifices into golden harps; and I wish I could string those harps with Pæan's silken chords. I wish I could transform the bricks into organ-keys, the nails into bugles, the studs into cymbals, the joists into trumpets, the rafters into psalteries; I wish I could put these instruments of song into eternal harmony, to hymn, in chorus with the angels, the pure, noble, generous, grand, sublime, exalted philanthropy of the thousands of Christian souls whose love for humanity has soothed every sorrow and gilded every grief.

Love is the keynote of religion. God has created

the universe for the happiness of his creatures. For this purpose he has made the human soul, and impressed upon her the shadow of his glory; for this purpose he has endowed her with will, memory, and intelligence, that she might study the ways of the Creator, the truths of eternity, the vanity of human greatness, the grandeur of spiritual perfection, and the magnitude of final rewards for struggles endured and victories won; that she might conquer the power of darkness, and pass through the pearly gates, and join the seraphic legions in singing their musical antiphons, and in chanting their glorious doxologies. For this purpose the Son of God became incarnate; for this purpose the Holy Ghost has consecrated the soul by his Divine presence, and made her the everlasting temple of his love; for this purpose God has sent his angels to guide our footsteps along the rocky heights to the great crystal mountain, where the glory of the universe is reflected, where floods of light and strokes of harmony, where the sound of psaltery and harp, where the sound of flute and symphony, where the sound of cymbal and choir delight the heart of the King, and regale the countless hosts that ever throng the halls of glory.

LECTURE XII.

"MAN advances as he ceases to fear the gods, and learns to love his fellow-men. It is all, in my judgment, a question of intellectual development. Tell me the religion of any man, and I will tell the degree he works on the intellectual thermometer of the world."

We have already seen that fraternal charity is the fundamental law of Christianity; and, therefore, it is not necessary for a man to be an atheist or an infidel to love his fellow-men. We have already seen the works of the Christian Church towards every form of human misery, and we defy Mr. Ingersoll to produce the counterpart of this grand picture of mercy and love among the ranks of his fraternity.

Is atheism essential to cerebral development? Are the most illiterate and savage peoples found among the devotees of religion? Has atheism ever engendered the thoughts that permeate the works of Homer, who beheld the throne of gods on "the Olympian height," and saw "Jove ascending from watery bowers," and leading "the long train of ethereal powers, when, like the morning mist in early day, rose from the flood the daughters of the sea?"

Pericles, Demosthenes, and Alcibiades; Hesiod, Pindar, and Pythagoras; Aristarchus, Euclid, and Archimedes; Plato, Aristotle, and Socrates; Sophocles, Æschylus, and Euripides,—these mighty minds of old, have touched all the shores and scaled all the heights of human thought and erudition. The scholar

of the nineteenth century takes the lofty intellects of Greece for his models. Yet the bards of Hellas and Ionia wandered to the mountains of Bœotia, to drink the health of Delius, and to deck the brow of Clio with Flora's choicest garlands. Phidias and Praxiteles, Scopas and Lysippus, who created the Elgin marbles to adorn the Parthenon, who chiseled the sigh of Venus and the joy of Cupid, the mirth of Bacchus and the tears of Niobe, worshiped the flame of Phœbus, and wooed the smile of Diana, and celebrated the feasts of Saturn with licentious sports and wild orgies. This was an age of a "barbarous religion and mental sheen," and this shows that those who are the lowest in the scale of superstition might be the highest on "the intellectual thermometer of the world." Therefore, Mr. Ingersoll did not find "the rude daub of yellow mud" and the "rude dugout" and the "tom-tom," and all his other wondrous sights of savagery, among those who believed in gods and devils.

The Colonel claims that intellectual power is the strongest weapon against religious faith. Has the temple of skepticism ever been adorned with a Shakespeare, a Byron, or a Scott? Dante, Petrarch, and Tasso—those sweet bards of Tuscan song—knelt at the shrine of religion, adored at the foot of the Cross, and placed their hopes in the resurrection of Christ. Milton and Wordsworth, Goldsmith and Moore, Pope and Dryden, Longfellow and Bryant, Emerson and Poe, paid homage to the Eternal Power, and sang the dreams of immortality.

We are indebted to the so-called Dark Ages for Giunta, Guido, Raphael, Angelo, Domenichino, Titian,

Caracci, Leonardo da Vinci, and Correggio, who have painted the beautiful "landscapes that enrich palaces" and adorn the majesty of temples, whose genius "has clad marble in such a personality that it seems almost impudent to touch them without an introduction." Is it not strange that Mr. Ingersoll must look for those masterpieces of art in the dark cathedral isles, where Italian painters worshiped and Christian sculptors sleep?

We are indebted to those ages of faith for the invention of paper, illuminated manuscripts, the art of printing, and the mariner's compass, which has directed the course of the ship over the billowy wave, through mists and clouds, and storms and tempests.

We are indebted to the Christians of the Middle Ages for the establishment of banks, post-offices, the invention of spectacles, gunpowder, the erection of seventy-two universities and hundreds of public schools. We are indebted to the Christians of the Middle Ages for the revival of the ancient languages and the formation of modern tongues, the sweetness of Italian, the beauty of Spanish, the wealth of French, and the force of German, and the birth of a new school of poets, whose conceptions and sentiments enriched the literature of every clime. We are indebted to the Christians of the Middle Ages for the development of agriculture, which turned the somber forests and naked hills and desolate plains and stagnant moors of Europe into fertile fields and golden orchards and fruitful vineyards and artistic lawns and luxuriant gardens. We are indebted to Guido, a Christian of the twelfth century for the alphabetical arrangement of musical notes in the invention of the gamut,

which created a new era in the art of song. We are indebted to the Christians of the Middle Ages for the advancement of the mathematical science, the art of staining glass, for the cultivation of the science of botany and jurisprudence, and the stimulus given to architecture, which was displayed in those grand temples, adorned with columns, and abacuses, and cornices, and entablatures, and traceries, and turrets, and towers, and pinnacles, that rose one above another until they were lost in the purple sheen of heaven, and "proclaimed eternity in the presence of the tomb, and announced immortality on the ashes of the grave."

We are indebted to the Middle Ages for the discoveries and explorations and geographical lore of Rubruquis, Ascelin, John de Piano, Carpini, Vasco da Gama, Marco Polo, and Sir John Mandeville, the philosophy of Aquinas, Albert the Great, and Roger Bacon. Ferdinand, Isabella, Jean Perez, and Columbus worshiped at the altar of Christ. John and Sebastian Cabot, who discovered the North American continent, and traced the coast from Labrador to Cape Hatteras, Vincente Yanez Pinzon, Pedro Nino, Alonzo de Ojeda, Diago de Lepe, and Rodrigo de Bastides were members of the old Christian Church. Cabral, Gasper Cortereal, Vespucci, Cortez, Pizarro, Vasco Nunez de Balboa, Cordova, Las Casas, Ponce de Leon, Ayllon, Gomez, Narvaez, Juan Juarez, De Soto, Melendez, Le Salle, Marquette, Joliet, Cartier, Champlain, Gourgues, Ribault, Laudonnière,—these are among the valiant Christian heroes that have stamped their names on the shores of the New World. Gilbert, Raleigh, Goswold, Smith, Henry

Hudson, Penn, Calvert, Frobisher, and John Davis were disciples of the Nazarene, and accepted the miracles of the Bible. Abbé Debaize was one of the explorers of the Dark Continent, and Father Desgidius and Petitot have made their names famous all over the world for the geographical knowledge they have imparted to the scientists of this age. Copernicus, Galileo, Cassini, Bianchini, Maraldi, Castelli, Gassendi, Piazzi, Orioli, Picard, Leverrier, De Vico, Secchi, Perry, Tycho Brahe, Alexander Guy, Pascal, Descartes, Cauchy, Viviani, Borelli, Lana Tourier, Gramme, Blasco de Garay,—these are but a few of the illustrious names that form the noble galaxy of Christians who have adorned the immortal page of science. I could easily fill a volume with the endless catalogue of eminent men, among every denomination of Christianity, who have advanced the weal of humanity in all the departments of lore, in all the branches of art, in all the fields of thought. Catholic and Protestant stand side by side in the march of progress, in the triumph of genius, in the promotion of learning, in the advancement of the world, in the creation of art, in the refinement of society, in the embellishment of letters, in the enhancement of material splendor, in the prosperity of nations, and in the dissemination of comfort, joy, and bliss throughout the world.

Come forth, Ingersoll, with thy heroes, and place them in comparison with the mighty army of Christian philosophers, astronomers, poets, dramatists, musicians, mathematicians, statesmen, orators, and navigators. Has the school of atheism produced brighter minds than Bacon, Newton, Boyle, Clarke, Nicole, Malebranche, Leibnitz, Grotius, La Bruyere, Arnaud,

Racine, Molière, and Goethe? Have the thoughts of Ingersoll surpassed the genius of Machiavel, Sir Thomas More, Mariana, Bodin, Puffendorf, and Locke? The poetry and eloquence of Ingersoll have never thrilled the soul of humanity like the silvery notes and deep pathos and lofty conceptions of Basil, and Ambrose, and Chrysostom, and Bossuet, and Fénelon, and Cyprian, and Jerome, and Bourdaloue, and Massillon, and Sherlock, and Stillingfleet, and Canning, and Brougham, and North, and Francis, and Burke, and Sheridan, and Grattan, and Flood, and Curran, and O'Connell, and Gladstone, and Webster.

It is evident from the few immortal names that I have culled from the page of Christianity that Mr. Ingersoll will not find the verity of his assertions among the believers of a crucified Savior, and that he must search other fields for his "dugout," and his "tom-tom," and his "rude daub of yellow mud."

"Whoever has quit growing, he is orthodox, whether in art, politics, religion, philosophy. Orthodox is that which rots, and heresy is that which grows forever. Orthodoxy is the night of the past, full of darkness and superstition, and heresy is the eternal coming day."

Religion is different from science and philosophy, for religion comes from God and must be perfect in itself. If you hold the opinion that you can improve the dogmas of revelation, then you must contend that you can embellish the work of Divine Wisdom; then you are superior to Omnipotence; then God is imperfect; then he loses the attribute of infinitude, and ceases to be the Supreme, Eternal, Self-Existent Being. We can develop the purposes of Christianity in the appli-

cation of its tenets to the regeneration of the world, in the mollification of the savage tribes and rude peoples, in the exaltation of virtue and the dethronement of vice, in the cultivation of domestic affection and fraternal love; but these victories are accomplished and these passions are subdued not by the abolition, augmentation, or alteration of the original creed, but by the agency of moral precepts and the mediation of evangelical counsels, contained in the message of Jesus Christ.

Lord Macaulay says that "revealed religion is not of the nature of a progressive science. All Divine truth is, according to the doctrine of the Protestant Churches, recorded in certain books, nor can all the discoveries of all philosophers in the world add a single verse to any of those books. It is plain, therefore, that in divinity there can not be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian in the fifth century, with a Bible, is neither better nor worse situated than a Christian of the nineteenth century with a Bible, candor and natural acuteness being, of course, supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, vaccination, and a thousand other discoveries and inventions, which were unknown in the fifth century, are familiar to the nineteenth century. None of these discoveries and inventions have the slightest bearing on the question whether man is justified by faith alone, or whether the invocation of the saints is an orthodox practice." (Essays, Vol. II, page 468.)

It is unnecessary to state that Macaulay was an orthodox, for he held the opinion that "religion is not

a progressive science," and that orthodoxy was not "that which rots;" that orthodoxy is not the "night of the past, full of darkness and superstition;" and Mr. Ingersoll must admit that Rothley's great historian, essayist, poet, and staesman was ever the first to climb those lofty Alpine heights of thought to welcome the first streaks that announced the dawn of "the eternal coming day, the light of which strikes the grand foreheads of the intellectual pioneers of the world."

Having viewed all the works of the human race, from the state of the naked savage to the men of the present age, Mr. Ingersoll then tells us that he "saw a row of human skulls, from the lowest skull that has been found—the Neanderthal skull—up to the best skulls of the last generation; and I saw," says he, "that there was the same difference between those skulls as there was between the products of those skulls, and I said to myself, After all, it is a simple question of intellectual development."

I have very little respect for the intellectual development of a man who could deliver the nonsense contained in the above extract, and I entertain a very unfavorable opinion of the skull of a man who could be duped by the stories told of the Neanderthal skull.

Dr. Zahn says on this question: "Referring to the Canstatt and the Neanderthal skulls, about which so much has been written, and the numerous theories based on them, Dr. Brinton well observes that 'it should be recognized, once for all, that there is no sort of foundation for these dreams. In neither instance did the locality in which these skulls were found guarantee them any high antiquity.' The same views were expressed at the meeting Agust, 1892, by the German

Anthropological Association, by such speakers as Von Holder, Virchow, Kollman, and Fraas. Their arguments leave no room to doubt the importance of these remains." (Bible, Science, and Faith, p. 278.)

James Geikie, in his "Pre-historic Europe," does not claim any particular antiquity for these skulls, nor does he even contend that they are manifestations of a savage age. John D. Baldwin quotes the ablest authorities as to the nature of these remains. In his "Pre-historic Nations," he writes that "Sir John Lubbock and others mention only two human skulls that can be referred to the most ancient period of the Stone Age, and the antiquity of one of these is doubtful. Of the other, known as the Engis skull, Mr. Huxley says in his 'Man's Place in Nature:' 'There is no mark of degradation about any part of its structure. It is, in fact, a fair average human skull, which might have belonged to a philosopher or might have contained the thoughtless brains of a savage.' Sir John Lubbock says 'it might have been that of a modern European, so far, at least, as form is concerned.' This seems to be an explicit contradiction of the development theory." (Pre-historic Nations, p. 53.)

So you see that Mr. Ingersoll has been sadly duped with that old invention of the Neanderthal skull. Some one told him that that was the skull of a savage, and forthwith his vivid imagination was put in motion and he dreamed that he saw the "den in which crawled the base and meaner instincts of mankind, adorned with the rude god with four legs, a half dozen arms, and several noses." He dreamed that he saw the "skin of a porcupine, which this same savage pulled over his orthodox head; and the plow made of a crooked stick,

attached to the horn of an ox by some twisted straw," and the gods creating famine, and man praying to the Powers of Heaven. He dreamed that he beheld in that skull a "devil factory," in which was hatched the idea of hell and flames and tortures, and he concludes his vision with the thought that the idea of future punishment for the wicked and the doctrine of the atonement originated in the Neanderthal skull. We are not surprised that the mind that is capable of inventing the "Mistakes of Moses" and of finding teeth three times the length of the forehead of a skull which, eminent scientists claim, has all the indications and characteristics of being the skull of a philosopher of the nineteenth century—we are not astonished that such a driveler would tell such extravagant tales. We are prepared to learn that the wonderful skull of Ingersoll, which has discovered truths that have been concealed for ages—we are prepared to learn from this great skull that the ancient Testament has been borrowed from the "Arabian Nights," and that Christianity was founded by Joseph Smith.

Mr. Ingersoll says that "the moment you drive the devil out of theology, there is nothing left worth speaking of. The moment they drop the devil, away goes atonement." More than a century ago Voltaire said: "Sathan! C'est le Christianisme tout entier; pas de Sathan, pas de Sauveur—(Satan! This is Christianity entire; no Satan, no Savior.") It seems that Mr. Ingersoll has borrowed his ideas from the Sage of Ferney, as he has in many other cases.

The devil is not necessary for the atonement. Man may acquiesce to the gratification of his desires without the suggestion of evil spirits and the incentive of

fiery demons. The fiends of hell may, and do, inflame the passions of the human heart, but do not create them. Again, atonement consists in restoring humanity to its supernatural rights, which it had forfeited by disloyalty and rebellion, and this may be accomplished without the existence of hell and Satan.

"There is more real charity in the world to-day than ever before," says Mr. Ingersoll.

Is there more charity to-day in England than there was five hundred years ago? Where are your proofs for that assertion? Cobbett, in his "History of the Reformation," states that in the Middle Ages the word "pauper" was unknown, owing to the munificence of the people who regarded the poor as the children of Christ and supplied all their wants.

Charles E. Lester writes: "The English workhouses are reckoned among the charities. There is nothing so painful, I find, to a man of spirit and sensibility, as the thought of being one day compelled to enter a workhouse. It is a dark cloud that hangs on the vision of every poor man in England when he looks into the future. These workhouses are often the scenes of great cruelty, privation, and suffering." (Glory and Shame of England, Vol. I, p. 152.)

Dr. Southey says: "When the poor are incapable of contributing any longer to their own support they are removed to what is called the workhouse. I can not express to you the feeling of hopelessness and dread with which all the decent poor look on to this wretched termination of a life of labor. To this place all vagrants are sent for punishment; unmarried women with child go there to be delivered; the poor orphans and baseborn children are brought up here till

they are of the age to be apprenticed off; the other inmates are those unhappy people who are utterly helpless—parish idiots, madmen, the blind and palsied and the old, who are fairly worn out." (Ibid., p. 154.) "To this society of wretchedness the laboring poor of England look as their last resting-place on this side of the grave, and rather than enter abodes so miserable they endure the severest privations as long as it is possible to exist." (Ibid., p. 155.) The author continues, "that the factories of England are daily scenes of hecatombs of youthful victims, sacrificed not only without remorse, but with stoical indifference, to which it is difficult for human nature, in its most depraved state, to attain. In February last the London *Morning Post* contained the following paragraph: 'Why should not the laborer be protected? Horses are not worked sixteen hours a day; yet sixteen hours of toil in an atmosphere such as horses are never doomed to inhale are the portion daily of whole masses of laborers." (Condition and Fate of England, Vol. II, p. 11.)

Mr. Lester in his two very valuable works, "Glory and Shame of England" and "Condition and Fate of England," informs us that the laboring classes in England are treated with the greatest cruelty, being compelled to labor sixteen and in some cases eighteen hours a day in the coal-mines, and get a miserable pittance, scarcely sufficient to buy bread. They are wholly ignorant of all life's luxuries and comforts. They are not provided with the simplest wants; they live in wretched garrets and cellars, and their education is entirely neglected. He informs us that in these mines he saw many little children, boys and girls alike, between six and twelve years, employed to enter places

too small to admit men. These little children, writes Lester, were almost naked, and when overcome with languor or fatigue were constantly stimulated to renew their exertions by the application of a rawhide, in the hands of a stout overseer. Remember, that the labor of these children for sixteen and eighteen hours a day was paid with a few pence, just enough to furnish them with sufficient food of the roughest kind.

The statements of Lester are confirmed by Southey, J. M. Neale, and Charles Dickens. Now, this is the condition of the poor in one of the grandest countries on the globe; a country which pretends to stand foremost in the march of civilization. I could give many other citations to show the amount of poverty, ignorance, and crime, and the lack of charity among every nation where the spirit of infidelity has been developed, but these are sufficient to refute the assertion that "there is more charity in the world to-day than ever before." I can prove from the best authorities that there is less charity to-day than there has been in the world for more than one thousand years.

Mr. Ingersoll continues: "Woman is glorified to-day as she never was before in the history of the world; there are more happy families now than ever before; more children treated as though they were tender blossoms, than as though they were brutes, than in any other time or nation."

The influence of woman, the happiness of families, the affection between husband and wife, parent and children, depend upon the sanctity of marriage. Where marriage is regarded as a mere natural contract between man and woman, to be dissolved by mutual agreement, woman can not wield the influence

and children are not loved and parents are not obeyed as in a society where matrimony is esteemed a sacrament, holy and indissoluble, as it is in the Christian Church. Only in a union of that nature does the flame of love gladden every heart and light up every face with the smile of joy; only in a union of that nature does the angel of love preside over the festive board and spread the sunshine of bliss upon the hearthstone of the family. Christianity teaches that marriage is a great sacrament. The Savior of the world proclaimed this doctrine among the hills of Judea, "What therefore God joined together let no man put asunder;" and He said to them, "Whosoever shall put away his wife and marry another, committeth adultery against her." (Mark x, 9.) "But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband; and if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. A woman is bound by the law so long as her husband liveth." (1 Cor. vii, 10.)

After the fall of the Roman Empire the barbarian hordes from the shores of the Baltic swept down upon the fertile plains of the South, and destroyed every monument of pagan and Christian civilization. These nomad, warlike tribes and nations esteemed physical force as the noblest possession, and the weaker sex was compelled to pay homage to the stronger. For more than a thousand years Christianity fought for the rights of womanhood, and ceased not her struggles till the civilized descendants of savage ancestors recognized that the wife is the equal of her husband. For

more than a thousand years Christianity presented to the world the picture of the Virgin mother, and the Magnificat resounded through the dim cathedral aisle like the melodies of angels, till the regenerated pagan felt the force of its sweet music, and he, too, lent his voice to swell the choir which sang the praises of her who prophesied that "from henceforth all generations shall call me blessed."

Christianity taught that the Savior of humanity was born of a woman; that a woman was the morning star that proclaimed the rise of the Eternal Sun; that a woman's faith and purity had been honored with Divine maternity; that a virgin had conceived and brought forth a Son whose name was Emmanuel. Christianity placed the tender female on a pedestal of glory, and forced the world to bend the knee to her as the queen of the home and family, the sanctuary of love and mercy, the angel whose wand was to change the valley of sorrow into the vale of Tempe, and through whose gentle virtues savage nations were to be mollified, and rude manners were to be refined, and profligacy was to be redeemed, and the sweet perfume of purity and sanctity were to fill the world with joy and gladness. If woman is honored to-day, it is because the most highly-cultured nations have been rocked in the cradle of Christian faith and have learned the first lessons of infancy from the Babe of Bethlehem, who loved, honored, and obeyed a human mother. What was woman among the most enlightened nations of antiquity? In Greece and Rome the prostitute was an idol and the wife was a slave. What is she to-day among those people who have never hearkened to the

sweet music of the gospel? Buchanan observes that "wherever Christianity does not prevail there is a tendency to the degradation of woman."

Mighty kings have discarded their wives and entered into unholy alliances with rival beauties; but the Church has ever come to the defense of the legitimate spouse, and compelled the crowned head to honor her with all the respect due to her station, and to acknowledge her conjugal rights.

"Philip Augustus," writes Hallam, "having repudiated" his lawful wife, "Isemberga of Denmark, had contracted another marriage," but the voice of the Church echoed through the land "till Philip, thus subdued, took back his lawful wife." (Europe During the Middle Ages, p. 288.) "Lothaire, king of Lorraine, and grandson of Louis the Debonair, had repudiated his wife upon unjust pretexts, but with the approbation of a National Council, and had subsequently married his concubine." The king was supported by the Archbishops of Treves and Cologne, "and in a short time we find the king and his prelates" submitting to the voice of the Church. (Ibid., Ecclesiastical Power, p. 275.) The case of Henry VIII is too well known to suffer a repetition. Would this country depose the Chief Executive for marital infidelity? Divorce is recognized by the law of the United States, and about forty thousand couples take advantage of this privilege every year.

Dr. Nathan Allen, in his pamphlet, "The New England Family," page 124, states that in 1878 (just a few years after Mr. Ingersoll began to deliver lectures on religion and to destroy the fidelity of wives and mothers), in Vermont, there was one divorce to every

thirteen marriages; in Rhode Island and New Hampshire, one to every ten; in Maine, that it was even worse. Acording to this authority, there are in New England, the most advanced portion of our country, about one divorce to every twelve marriages. In a family where parents are legally separated, with the privilege of contracting other unions, there can be no nuptial affection, and consequently no connubial bliss. There can be no purity, or, at least, the chastity of both is jeopardized, for both are authorized to break their conjugal vows, which they have made when they gave their plighted faith to live in love and harmony until the bond should be severed by the angel of death. The children are cast out upon the cold world without the assistance of parental tutelage and without the sweet inspiration that comes from parental affection, and their respect and love for father and mother soon wane. Hence, we can conclude that, in New England, out of every twelve families there is one where reverence for woman is ignored, where husbands and wives are unfaithful, where mother and father are delinquent, where children are abandoned, where sorrow, strife, and discord fall like the shadows of hell across the portals of the home.

The New York *Churchman*, September 8, 1894, contained condensed views of the report on divorce of the House of Convocation of York, in England, of which I will give but a single extract: "We have already seen how divorce is marching onward with ever-increasing rapidity, bearing in its train those natural consequences,—the disintegration of family life, laxity of ideas as to the marriage bond, perjury, lying, collusions, and increasing temptations to unfaithful con-

duct. This surely means the steady lowering of the moral tone of the nation, and a drifting toward the depraved state of American morals in the matter of marriage. If England is to go forward on the path she has already commenced to tread, what will be her condition one hundred or even fifty years hence?"

And what is the source of all these terrible evils? The seed of infidelity and atheism, which has been planted in Christian lands by men of Mr. Ingersoll's type. They have taught faithful souls that there is no God, no eternity, no revelation, no responsibility to a Supreme Being; and, acting on these ideas, husbands have torn themselves from the embrace of loving wives and sought lascivious pleasures in the arms of strumpets; wives have impressed the lips of other men with the kiss of passion; mothers have eschewed the cares of maternity by extinguishing the life of the unconscious babe; virgins have worshiped at the shrine of lust, and hidden their shame in the crime of infanticide; disappointed damsels have leaped wildly into the vortex of pleasure until the maiden blush of modesty paled in the tinsel light of the bagnio. Wrecked homes, and blasted hearts, and blighted lives, and early graves, are the legitimate scions of free thought and atheism. Beneath the gaudy colors of fashion how much misery lurks, how many evils are ensconced, how many tears are hidden, how many sighs are suppressed, how many crimes are bedizened in the habiliments of virtue and honesty! The age of female glory is buried. There are more degraded women and false men, more unhappy homes, more neglected children, to-day, in Christian countries than there has been for a thousand years.

The infidels of France manifested their true character, their disrespect for womanhood and the sanctity of marriage, when they demolished the altar of Hymen and knelt and adored a nude prostitute in the Cathedral of Notre Dame, where, for past generations, the footsteps of the bridal train had echoed, and ardent young lovers had knelt to cement their fidelity and affection with the blessing of the Church. In describing the ceremonies that graced the institution of the New Religion, Carlyle writes: "This, O National Convention! wonder of the universe, is our New Divinity; Goddess of Reason, worthy and alone worthy of revering. Goddess Candeille received the kiss of fraternity." Having been borne from Notre Dame to the Church of St. Eustache, where she was adored amidst the revelry and ribaldry of the mob, she was again carried in royal equipage to St. Gervais. "Other mysteries, seemingly of a Cabiric, or even Paphian, character, we leave under the veil—which appropriately stretches itself along the pillars of the aisle —not to be lifted aside by the hand of history." (French Revolution, pp. 547-8.)

And this is the class of men to whom woman is indebted for her exaltation, and who have blessed the home with the smile of joy!

"Now, in the old times of which I have spoken, they said, 'We can make all men think alike.' All the mechanical ingenuity of this earth can not make two clocks run alike, and how are you going to make millions and millions of people, of different quantities and qualitites and amount of brain, clad in this living robe of passionate flesh, think alike?"

It does not require any mechanical ingenuity to

make all the clocks in the world run on the same principle, and as long as they run on the same principle they are practically running alike. It does not require any effort to convince every man in the world that two and two make four. Every physicist in the world recognizes the force of cohesion and repulsion; every physicist in the world accepts the theory that heat is diffused by conduction, convection, and radiation; every physicist knows that light will penetrate a transparent body, and that it is obstructed by an opaque body. Every mathematician knows that two parallel lines will never meet, that the angles of a triangle are equal to two right angles, and that the area of a parallelogram is equal to the base multiplied by the altitude. These are truths which all the learning of ages can not alter, and the man who would contradict them would be placed in the category with simpletons. We hold that the existence of an Essential Being is just as palpable as the truths of natural philosophy and mathematics. Every effect must have a cause, and no being can be his own creator. These are truisms.

No man, having any regard for his reputation as a scholar, would hesitate in the acceptation of these statements. As the world could not create itself, we are forced to admit an Infinite Cause. This reasoning is clothed with mathematical accuracy; hence all the men of sound mind on the earth must acknowledge the existence of a Supreme Being. The human mind universally adopts this opinion, not from any external restraint, but by a metaphysical force, and it is not necessary to torture man into this belief.

"Our fathers concluded they would do this by force; and I used to read in books how they persecuted man-

kind." Then Mr. Ingersoll tells us that he has seen some of the instruments used in torturing heretics for denying that the whale swallowed Jonas, for denying the efficacy of baptism, the Trinity, and other doctrines of Christianity.

In intensely religious ages heresy has ever been associated with civil disloyalty, and the heretic has usually confirmed the suspicions of the orthodox government by overt acts of treason and anarchy. In self-defense, precautionary measures were adopted to prevent the contagion from infecting the community or the State, and what has been regarded as penal codes prohibiting religious liberty, were frequently political enactments to preserve the commonwealth from the destructive storms of revolution and carnage. Laws against crimes that aim at the dignity and majesty of the government, or the life and property of the subject, have been framed in the legislative halls of every nation, and they will be necessary as long as human passion shall reign in the human heart.

But are Christians the only people who have called the rack into requisition? We only know of one case of infidel ascendency, which was short-lived; for the brutalities of its reign shocked the sensibilities of the most callous and the most depraved, and made its triumph the most memorable epoch in the history of modern times.

What demon would be so dark as to attempt a justification of the atrocities of the Reign of Terror?—a reign instituted by atheists who were educated in the school of Voltaire and his confederates. Catiline and his accomplices in crime were angels compared to the disciples that were tutored by the "Sage of Ferney."

The Church, which had sent her missionaries across the Alps to summon the rude Goth to a higher life and a nobler destiny, was driven from the land she had civilized; her altars were desecrated and her temples were profaned. Lord Macaulay says that those priests who were faithful to their principles "were butchered by scores, without a trial; drowned, shot, or hung on lamp-posts. Thousands fled from their country, to take sanctuary under the shade of hostile altars. The churches were closed; the bells were silent; the shrines were plundered; the silver crucifixes were melted down. Buffoons, dressed in copes and surplices, came dancing the Carmagnole even to the bar of the Convention. The bust of Marat was substituted for statues of the martyrs of Christianity. A prostitute, seated on a chair of state in the chancel of Notre Dame, received the adoration of thousands, who exclaimed that at length, for the first time, those ancient Gothic arches resounded with the accents of truth. The new unbelief was as intolerant as the old superstition. To show reverence for religion was to incur the suspicion of disaffection. It was not without imminent danger that the priest baptized the infant, joined the hands of lovers, or listened to the confesions of the dying." (Criticism of Von Ranke's Popes, Essays, Vol. II, p. 497.)

This testimony is confirmed by the authority of White. "The same voices which proclaimed the slaughter of the inhabitants of a country town, abolished the worship and Divine existence of God. They raised in his place an idol to be adored—a woman of the lowest class, representative of a Grecian image, before whom prostrations were made and flambeaux

kept burning, to symbolize the Light of Reason. Murders all this time were practiced in the secondary towns and cities with as much vigor as in the Capital. A man called Carrier is boldly eminent among the commissioners of the Committee. He presided at Nantes. He seemed to have a morbid preference for the most revolting crimes; he ordered as many women as men to be shot in cold blood. Five hundred children of both sexes, the oldest being only fourteen years of age, were taken forth for execution. The shortness of their stature saved many from the range of the musket balls. They broke their bonds and ran for safety even among the battalions of the executioners; they crept between their legs and embraced their knees, and looked imploringly and terrified into their faces. Nothing moved those executioners' hearts; they slew them as they lay at their feet. But shooting was tedious; boats were filled with women and taken out into the middle of the Loire; the plugs were withdrawn from the bottom and the hapless cargo left to drown, in sight of both shores." (History of France, pp. 445-6.)

I will supplement these extracts with a short quotation from Sir Archibald Alison: "The execution of the king and royal family, the massacre of the Girondists, the slaughter in the prisons are generally admitted to have been outrageous violations of the principles of humanity. With the exception of Levasseur de la Sarthe, the most sturdy and envenomed of the Republican writers, there is no author with whom we are acquainted who now openly defends these atrocities." (Miscellaneous Essays, p. 245.) These authorities are hostile to the Church that was

persecuted during the Reign of Terror, and yet they are a unit in their unqualified condemnation of the fiendish cruelties exercised upon inoffensive people by the atheistic government. Not since the days that Herod ordered the execution of the innocents, and the blood of babes filled the land with the wails and lamentations of grief-stricken mothers, has human life been sacrificed more unscrupulously. Danton, Mirabeau, Marat, and Robespierre have not been surpassed in truculence by Nero, Claudius, Caligula, and Diocletian.

And what had this Church done for France? She had arrested the savage march of her fierce sons when they moved down like an avalanche from the frozen shores of the North, to devastate the rich pastures of Gaul. The wild Gothic tribes wandered over the woodland, pitched their tents on the banks of the Seine and the Loire; the Church gathered them into her pale, taught them the art of civilized life; taught them the comforts of home and society, the advantages of government, the refinement of learning; gave them laws, and built those beautiful cities which became famous in the history of science and progress. It was this Church that laid the foundation of those magnificent seats of lore, those nurseries where genius grew and flourished, till France took her place among the proudest nations on the globe. The universities of Paris and Lyons, Toulouse and Montpellier, Orleans and Grenoble, Angers and Rheims, Valence and Bruges, Dijon and Anjou, will ever proclaim the glorious works of Christianity, and the monuments that stand sentry above the ashes of those classic halls of learning will speak of the triumph of religion to the

tourist from distant lands, who will come in the unborn future to visit the tombs of Gallic genius.

And this Church was persecuted, and the blood of her children was shed on the altar of Nemesis, because they would not blaspheme the Holy One of Israel and adore the Goddess of Reason! Mr. Ingersoll should blush to mention the massacre of the Canaanites, when the most polished nation of Europe, maddened with atheistic intolerance and fanaticism, one hundred years ago, terrified the inhabitants of every land by the promiscuous butchery of inoffensive men, shrieking women, and helpless, innocent babes.

LECTURE XIII.

MR. INGERSOLL claims that he could write a better book than the Bible, and that the Vedas are superior to the works of Moses. Chateaubriand, who was one of the ablest authors of modern times, says that the grandeur of the Bible has been the marvel of all ages, and that it surpasses in simplicity, originality, and sublimity the noblest productions of the human mind. "How extraordinary that work, which begins with Genesis and ends with the Apocalypse; which opens in the most perspicuous style and concludes in the most figurative language! May we not justly assert that in the books of Moses all is grand and simple, like the creation of the world, and that innocence of primitive mortals which he describes; and that all is terrible and supernatural in the last of the prophets, like that corrupt society and that consummation of ages which he has represented?

"The productions most foreign to our manners, the sacred books of infidel nations, the Zendavesta of the Parsees, the Vedas of the Brahmans, the Koran of the Turks, the Edda of the Scandinavians, the maxims of Confucius, the Sanskrit poems, excite in us no surprise. We find in all these works the ordinary chain of human ideas; they have all some resemblance to each other, both in tone and idea. The Bible alone is like none of them; it is a monument detached from all the others. Explain it to a Tartar, to a Kaffir, to an American savage; put it into the hands of a bonze or a dervish,—they will all be equally

astonished by it; a fact which borders on the miraculous. Twenty authors, living at periods very distant from one another, composed the sacred books; and, though they are written in twenty different styles, yet these styles, equally inimitable, are not to be met with in any other performance. The New Testament, so different in its spirit from the Old, nevertheless partakes with the latter of this astonishing originality.

"But this is not the only extraordinary thing which men unanimously discover in the Scriptures. Those who do not believe in the authenticity of the Bible nevertheless believe, in spite of themselves, that there is something more than common in this same Bible. Deists and atheists, great and little, all attracted by some hidden magnet, are incessantly referring to that work, which is admired by the one and reviled by the other. There is not a situation in life for which we many not find in the Bible a text apparently dictated with an express reference to it. It would be a difficult task to persuade us that all possible contingencies, both prosperous and adverse, had been foreseen, with all their consequences, in a book penned by the hands of men." (Genius of Christianity, p. 344.) The author then descants on the beauties of the Bible, and finally compares that book with the writings of Homer, the grandest mind that ever adorned the temple of Grecian thought, and he shows that the authors of the Scripture are superior to the bard of Ionia. But Chateaubriand wrote before the days of Ingersoll, and, of course, did not foresee that the genius of all the ages would pale in the mental effulgence of America's renowned agnostic, who could write a much better book than the Bible.

Mr. Ingersoll believes in happy homes, and loving parents, and faithful wives and husbands, and we recommend him to read the Bible, where all these beautiful doctrines are taught. St. Paul teaches that "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." (Eph. v, 28.) "Husbands, love your wives as Christ also loved the Church, and delivered himself up for it." (Eph. v, 28.) Likewise parents are commanded to love their children and provide for them, and children must honor and obey their parents.

He says let us "compare George Eliot with Queen Victoria. The queen is clothed in garments given to her by blind fortune and unreasoning chance, while George Eliot wears robes of glory woven in the looms of her own genius."

In this comparison the agnostic shows what little respect he has for purity, maternity, and noble womanhood. We know that George Eliot is a brilliant mind; but does that cover her illicit liaison with Lewes? Is not a pure mother, who has reared twelve children and adorned her home with all the virtues of wife and parent, a more worthy example for imitation than the literary concubine? After all, it seems that Mr. Ingersoll does not value female honor very highly.

"Now, my crime has been this: I have denied that God ever told his generals to kill innocent babes and tear and rip open women with the sword of war; I have denied that God ever upheld polygamy and slavery."

I presume if the atheists of this age should ever get possession of the State that Mr. Ingersoll would be

compelled to take the lecture platform against them; for during their short-lived reign in France, we see that they perpetrated crimes one hundred fold more heinous than any that the Colonel can quote from the Bible. When one has the right to exercise an act, that act can not be a crime. It is not murder for the State to exact the life of the cold-blooded homicide. God's rights are supreme, and he is circumscribed by no laws save those that originate in his essence, and are eternal. The slaughters mentioned in the Old Testament were not murders, and the toleration of polygamy was not a crime. But the assassinations, debaucheries, and despotisms of the republican atheists in France were crimes of the darkest stripe.

A well-known writer speaks of the enormities of the Revolutionists: "Shall I enter into detail of those calamities, which are so memorable?—rebellion, anarchy, and the most sanguinary despotism, alternately subjecting us to all the horrors—the most magnificent, the most useful institutions, which were the works of ages, overthrown in a single day; tombs rent asunder and the ashes scattered to the winds; our country laid waste by her own offspring, as she had been by the soldiers of Alaric or Attila; a hideous corruption of public morality, giving birth to execrable and monstrous debauchery; parricides and crimes almost unprecedented becoming of frequent and daily occurrence; public and legalized assassination constituting the chief employment and almost the only concern of the heads of the State; integrity and honor, every virtue and every talent, as well as birth and fortune, considered sufficient grounds for proscription; the whole extent of France converted into an

immense scaffold, upon which blood never ceased to flow; new means of extermination speedily invented, and all the elements summoned to the aid of the murderers and executioners, whose number had been insufficient for so much slaughter."

Then he continues to describe some of the doctrines of the atheists: "So great did the disorder of their intellects become that, after having deified their reason, they became the most violent detractors of reason, even to the extent of denying its existence and of maintaining that man differs from the brute in his organs alone, and that thought is nothing more than the degradation of instinct. They reprobated science, the cultivation of the intellect and social life, as abuses; they extolled the savage state, and they taught that man's true destiny was to live in the forests, without laws, without reflection, above all, without modesty, with no care but that of seeking a prey, and of gratifying those appetites which he shares in common with the brute creation."

And this is the condition to which Mr. Ingersoll is seeking to reduce this grand and glorious nation!

The Colonel says that "all orthodox religion of the day is Calvinism."

I deny the verity of that statement, and I defy the Colonel to prove it. He says that he believes in evolution, and he thinks that it is a grand doctrine. In his "Mistakes of Moses" he says that God brought all the animals to Adam for the purpose of giving the father of our race an opportunity of selecting a companion. "Adam did not see anything that he could fancy, and I am glad he did not; if he had,

there would not have been a free-thinker in this world; we should have all been orthodox."

It seems from the scientific theories advanced in this age that the free-thinkers are the only class of men who claim consanguinity with the beast, the only class who honor the monkey as their *grandpa.* And Mr. Ingersoll confesses that he would gladly fraternize with the "skulless vertebrates in the dim Laurentian seas."

"If we had done as the priest told us, we would have all been idiots."

We have already referred to that bright galaxy of scholars, found in the history of Christianity, but we did not specify that many of them were priests. I do not wish to bore my hearers with repetitions, as Mr. Ingersoll does, and I shall mention a few more new names from the page of science, for the express purpose of showing what little knowledge the Colonel has on all questions of this nature. The first maps of Ontario and Superior were formed by Jesuit priests, and the first map of Erie was drawn by Father Dollier de Casson, a member of the Sulpician Order. The first map of China was drawn by Jesuits. We are indebted to Catholic priests for the first information of the interior of the Celestial Empire and our geographical knowledge of Thibet and the Dark Continent.

Cardinal Nicholas de Cusa was the first astronomer that pointed out the defects of the Ptolemaic system, and his labors were followed up by Copernicus, a Polish priest, who formulated the system which is accepted by the scientific world to-day. Copernicus

was assisted and encouraged in his labors by Cardinal Schomberg and Bishop Tiedman Giese. Father Christopher Clavius defended the work of Copernicus in Germany, and another priest, Diego Zuniga, upheld it in Spain, and Father Foscarina proclaimed it in Italy. Galileo was defended by cardinals and other dignitaries of the Church, and he made many of his observations in the Quirinal Gardens. Lying historians have fabricated many calumnies about the persecution of this renowned astronomer; but I wish to state that, at first, before Galileo's theory was perfectly understood, it was commonly believed that he was attacking a Scriptural fact; but when he gave a satisfactory explanation of his views to the Vatican, he was not only encouraged in his investigation, but fêted as one of the ablest scientists of his day. Piazzi discovered Ceres. Orioli was the "first to determine the orbit of Uranus;" and Picard was the first president of the French Academy of Science. De Vico discovered eight comets. We are indebted to Paccioli di Borgo for the first work on algebra that was published in Europe. Father Schyrle de Rhieta was the first to employ a convex lens in the telescope, and he likewise invented the double telescope. "Nollet, famous for his experiments in static electricity; Casselli, the inventor of the wonderful panteligraph; Cavalieri, the inventor of infinitesimal calculus,—were all ecclesiastics of the Roman Catholic Church. Gregory de San Vicente solved the quadrature and many other problems. Fathers Mersenne, Laloubere, Boscovich, Maco, Riccati, Moigno Lesueur, Jacquier, Inniger, Sadler, Maurer, Denza, Reisch, Mouger, Desforges, Panceni, Zantedeschi, Corbonelle, Lalande, were all eminent sci-

entists. Catholic ecclesiastics have been employed on important scientific embassies to the most remote parts of the globe by the civilized governments of this and preceding ages. Nearly all the progress in art, science, and literature, and mechanics during the first fifteen hundred years of the Christian era was made by Catholic priests. "Rome, Florence, Venice, Milan, Parma, Avignon, Lyons, Lisbon, Marseilles, Vienna, Wurzburg, Manheim, Gratz, Prague, Breslau, Posen, and other places in Europe, owed to the illustrious orders" of the Church "their first observatories." "In all parts of the world" Catholic "ecclesiastics now have charge of observatories,—at Rome, Louvain, Puebla, Havana, Kalocsa, Calcutta, Zikawei in China, Georgetown, and Washington, D. C., and numerous other places; and the value of their work, performed quietly and unostentatiously, is known and appreciated only by those who are capable of judging of the merits of accurate study and delicate observations." (Zahn, Catholic Science and Scientists.)

I have mentioned only a few of the illustrious priests who have advanced the interests of science by their discoveries and inventions. I could name hundreds of others, but these that I have designated are known to the erudite world for their profound learning and advanced ideas; and every student of history will acknowledge that they stand above the most of those who have been reared in the nursery of atheism. Let not my separated brethren imagine that I am boasting of our conquests in the field of lore, for I would not refer to any particular denomination of Christianity if Mr. Ingersoll had not specified the priesthood as an agency in the obstruction of the wheel of

progress. I admit that Protestants of every creed have done their part in the promotion of learning. Let no one think that it is my purpose to defend the tenets of Rome exclusively. I am speaking in behalf of the Bible and Christianity, and I want every person in this audience to understand that I have his interest at heart. I would fain see a united Christendom; I would fain see the mighty Christian hosts marching under one banner, instead of being divided into hostile camps.

I would glady see the spirit of love permeating and actuating every form of Christianity. I would gladly see armies of Christian missionaries following the footsteps of benighted peoples through the somber wilds of their native land. I would gladly hear every tongue singing the praises of Jehovah, and behold every knee bending at the sound of his voice.

Mr. Ingersoll claims that he is opposed to the Bible because that book upheld polygamy and degraded woman.

We have already refuted that statement. The Bible merely tolerated polygamy on account of the customs of the times, and we observe that, as the Jewish nation advanced in civilization, morality, and refinement, this ancient usage was eliminated, and before the time of Christ polygamy was entirely abolished among the Hebrew people. You see, then, that it was merely a temporary permission granted to avoid the greater evils of adultery and infidelity.

I will give a few quotations from the pen of Grace Aguilar, who has treated this question thoroughly in her admirable work, "The Women of Israel." The authoress states that the mother was hon-

cred in Israel as in no other country, for God himself gave the commandment, "Honor thy father and thy mother," placing both parents on a plane of equality, which Mr. Ingersoll denies when he holds that the wife had no rights. After commenting on the various injunctions framed for the protection of women, Grace Aguilar writes: "How could these solemn and often reiterated commands be obeyed, if the son of Israel beheld in his mother merely the ignorant bond-slave of his father? How could he honor her? Were the laws obeyed, there could be no neglectful or sinning mother; not even suspicion could attack her. The law guarded her even from her own relations, if they falsely wronged her, compelled her, even under the fear of death." (Vol. I, p. 153.)

"The mother, the wife, the daughter, the maid-servant, the widow, the fatherless,—for each and all, His love and mercy so provided that every social and domestic duty became obedience unto Him, and woman was raised to that rank in the scale of intellectual and immortal beings, by the ordinance of God, from which her weakness of frame and gentle delicacy of mind would, had she depended on man's judgment alone, have entirely deprived her." (Vol. I, p. 134.)

"To the Mosaic religion, then, and to no other, does not only Israel, but every other nation by whom the Bible is acknowledged Divine, owe the elevation, the dignity and holiness of woman as a mother, a position marked out by God himself, and proclaimed and held sacred, not only by the awful threat of punishment, but by the solemn promise of a Divine reward. How sacred, then, to every son and daughter of Israel must be their duty to their parents! Dis-

obedience, neglect, scorn, are no longer capital offenses," because infidelity and atheism have succeeded Judaism. "Polygamy was permitted in Israel, at the period of the delivery of the law, simply because the Eternal's mercy would not interfere with an immemorial usage, which his wisdom knew, from local customs and long-indulged habits, would demand violence to be relinquished. The laws which he instituted in no way interfered with those habits of his people which custom had endeared, his prescience leaving to time that improvement and greater refinement of the human race which demands ages to accomplish, but which would at length fling aside of itself every fetter that had once linked it to the customs of less enlightened nations. But, though permitted by the Mosaic law, polygamy was so restricted that the protection, happiness, and well-doing of both wives were provided for; no partiality could permit injustice; the man that did an injustice was punishable by law. 'If a man have two wives, the one beloved and the other hated, and they have borne him children, both the beloved and the hated, and if the first-born son be hers that is hated, then it shall be, when he maketh his sons to inherit all that he hath, that he may not make the son of the beloved first-born before the son of the hated, but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath.' But, although allowed to exist, without being considered a crime at the period of the redemption from Egypt, for the reasons above stated, the laws of Moses relating to conjugal duties provided for one wife alone, thus proving the superior and holier

purity of such unions in the sight of God, and thus forcibly marking the distinction between those customs which were to last forever, through every age, race, and clime, and those which were merely nationalized from previous habit and association." (Vol. I, pp. 159-160.)

"'When a man has taken a wife, he shall not go out to war; neither shall he be charged with any business, but shall be free at home for one year.' Why was this year of release granted him? For his own enjoyment?—his own pleasure? No! but to cheer up—or, in other words, to make happy—the wife which he has taken. Man might find happiness apart from his wife, even in the first year of his marriage. The exciting call of war, or the grosser or more engrossing claims of business, might easily obtain such dominion as to render him less careful of his home, less anxious for the happiness of his wife, than were he free. Woman has no such claims to share her heart with her husband." (Vol. I, p. 162.)

Where are Mr. Ingersoll's ideas that the law only provides for the felicity of man? The law of love and mercy towards the widows and daughters of Israel is remarkable. "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry out unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless." (Exodus xxii.) "Can any language more emphatically and forcibly denote the tender mercy of the Eternal? His love made their sorrows his own. As a positive sin against himself, he threatened to afflict all those who dared afflict them

by the infliction of similar sufferings. He knew that, left to man's mercy, the widow and the fatherless would often meet with oppression, fraud, and injustice; be defrauded of their natural rights and be afflicted with hard creditors. 'Leave thy fatherless children to me,' he said, by his prophet Jeremiah, at a time when misery, desolation, and destruction were falling on Judea and her sons for their awful iniquity: 'Leave them to me and I will keep them alive, and let thy widows trust in me.'" (Women of Israel, Vol. I, p. 174.)

In the third chapter of the second volume, Grace Aguilar has proved that the women of Israel held the most responsible positions, and were often implored to obtain favors of the monarch when it was known that men would be ignored. The wise woman of Tekoah was suborned by Joab to intercede for Absalom. Grace Aguilar comments on this: "Now, it is not at all likely that these wise counsels were the impulse of the moment. The women of Israel must have had a voice in the Senate of their several cities. Their positions must have been alike elevated and intellectual. In a State like Israel, composed, as it was, of so many unruly members and constantly seditious spirits, wisdom could have no more obtained ascendency without cultivation then than it can now. Had there been any law condemning woman to any particular sphere, prohibiting her interference with any religious or secular matters, wisdom and judgment would not only have been publicly useless in a woman, but privately uncultivated, and we should find no such instance as the two we have recorded." (Vol. II, pp. 42-43.)

"One of the first miracles performed by Elisha was for a woman, evincing the tender kindness of his disposition, and proving that woman was not considered unworthy to receive relief through him, from the hand of her gracious God." (Vol. II, p. 49.) "When the ordinances of the law were utterly disregarded, and Josiah, the mighty king, sent the priests and other superior officers 'to inquire of the Lord for me, and for all Judah concerning the words of the book,' to whom did these high officers go?—to a mighty man of wisdom? to a holy man of God, whose sanctity and influence gave him courage to threaten and to warn, to risk personal danger from the anger of the populace, whom his denunciations might enrage? No! It was to a woman that they came—a woman, and a wife in Israel." (Vol. II, p. 71.)

Speaking of the preservation of Israel through the gentle character of Esther, the authoress writes: "That the Bible gives both sympathy and encouragement even to the most constitutionally weak, is proved by the sweet, gentle, feminine character of Esther. Strength of herself she had none; but it was asked and granted." "During the persecution under Antiochus Epiphanes, the sufferings of the women of Israel must have been as fearful as their constancy and fidelity were powerful, proofs of the perfect adaptation of the law of the Eternal to their temporal and spiritual wants. Never could a religion which made them soulless slaves have become so dear, so part of their very hearts, that it was easier to endure torture and slavery and death rather than depart from it themselves or refuse its privileges to their infant sons. Eighty thousand persons—men, women, and

children—slain in the forcible entrance of Antiochus within Jerusalem, and forty thousand of both sexes sold into slavery, was the horrible preface to the misery which followed. Every observance of the law, from the keeping of the Sabbath and the covenant of Abraham to the minutest form, was made a capital offense. Yet, in spite of the scenes of horror so continually recurring, the very relation of which must now make every female heart shrink and quiver—yet were these female martyrs baring their breasts to the murderous knife rather than bow down to the idol or touch forbidden food. Women—young, weak, tender—performed with their own hands the covenant of Abraham upon their sons, because none else would dare the tyrant's wrath; and with their infants (for whose immortal souls they had thus incurred the rage of men) suspended round their necks, received death by being flung from the battlements of the temple into the deep vale below; others were hung; and cruelties too awful to relate practiced upon others. Yet no woman's spirit failed; and what must have been their attachment to their holy religion, what their sense of its responsibility and its immortal reward, what their horror of abandoning it themselves and cutting off their sons from its sainted privileges, to incur martyrdom like this! The religion degrading and brutalizing woman never yet had martyrs. The Catholic, the Protestant, have had their martyrs in young and feeble women equally with ourselves; because their religion, founded upon ours, shares its heavenly privileges and spiritual love, and twines itself so round a woman's clinging breast that it is far easier to die for it than live without it, by apostasy and falsehood. Where in the vast tomes of his-

tory, sacred or profane, shall we find a deed more heroic, a fortitude more sublime, than is recorded of Hannah, the Hebrew mother, during the persecution of Antiochus?" (Vol. II, p. 155, etc.)

Mr. Ingersoll, speaking of the persecutions waged by Christians against unbelievers to make men recant their heresies, says that he would have recanted under similar circumstances. "Now, just stop that," he would have said; "I will admit anything on earth that you want; I will admit that there is one God, or a million; one hell, or a billion."

The blatant skeptic of the nineteenth century, with all his boasting about the splendor of the age, intellectual development, the spirit of liberty, moral character, must go to that nation which, he holds, degraded woman, to learn lessons of moral sublimity, heroism, fortitude, truth, candor, independence, honesty, and purity.

"Great emergencies will often create great characters; but in the narration which we have been considering (2 Maccabees vi,) we read something more in the character of the Hebrew mother than even the heroism which she displayed. By her close connection with her sons, in being brought before the tyrant and condemned to share their fate, it is clear that, though a woman in Israel, her influence must have been supposed of some consequence. That her sons owed their all to her, even to their education, and that her influence on them was very great, we read alike in her own words and in the appeal of the king to her to save, by her exhortations, her youngest born. There is no mention of a father; she had probably been, from the infancy of her children, that especially

beloved of the Eternal, a widow in Israel; and in the calm courage, the noble words of each of her sons, we learn the education she had given. They had probably been amongst the valiant, though unsuccessful, defenders of their land; amongst the faithful few who, in the very face of the persecution, dared to obey the law of Moses, and refused every effort to turn them from their God. Would this patriotism, this devotedness, have come at the moment needed had it not been taught, infused from earliest boyhood—by example as well as precept? A mother in Israel could be herself no warrior, but she could raise up warriors—she could be no priest, but she could create priests." (Vol. II, p. 161.)

"In glancing back over the period, which has detained us much longer than we anticipated, from the return from Babylon to the war, we can not find a single evidence of the veracity or foundation of the charge of Jewish female degradation, nor, in fact, the workings of a single statute contradictory to the beautiful spirit of the law of Moses; all we have read, every female character brought forward, marks the superior social elevation and the individual intellect of the Hebrew females to the women of any of the surrounding nations. Nay, we see them occupying positions as wives and sisters of kings, higher and far more influential than they ever did, or do, in any Gentile land; instead of being sunk into mere nonentities, as, were they refused all spiritual privileges and temporal freedom, they must have been, we behold their influence, either for good or bad, as great and far-spreading as female influence ever was in any other—either ancient or modern—land. We can not discern a trace

of that social or domestic abasement which, had any, either Divine or human, statute existed, must have been visible at a time when human nature was sunk to the lowest ebb. Not in such a period could woman have taken her natural position, if any law had once existed to her abasement; but she simply retained that which she had always possessed, and this at the advent of Christianity. Nor can we discern the faintest evidence of polygamy at this period. If we glance back to the return from Babylon, we must remark that every king and priest and prince is recorded as possessing but one wife. Simon, John Hyrcanus, Aristobulus I, Alexander Jannæus—both his sons, Aristobulus and Hyrcanus—Alexander, the father of Mariamne, her two sons, and the other descendants of Herod, the wives of all whom are mentioned, confirm both the legality and the custom of but one wife." (Vol. II, p. 269.)

And this is the religion which, Mr. Ingersoll states, "sanctioned and upheld polygamy," and deprived woman of all her privileges, and degraded her, and made her the slave of her husband. Certainly the agnostic has not understood the Bible, and I advise him to read Grace Aguilar's works on "The Women of Israel," which I have quoted so copiously, for the purpose of throwing light on the mind of the blind infidel. The Old and New Testaments have taught the lessons of female dignity. Had it not been for Judaism and Christianity, the world would never have known the meaning of wife and mother.

"Honor bright, I tell you that all the sweet and beautiful things in the Bible would not make one play of Shakespeare; all the philosophy in the Bible would

not make once scene in 'Hamlet;' all the beauties in the Bible would not make one scene in 'Midsummer Night's Dream;' all the beautiful things about woman in the Bible would not begin to create such a character as Perdita, or Imogene, or Miranda."

And who was Shakespeare? A Christian dramatist. And where did he collect many of his sweetest characters? From the history of Christianity. "The Taming of the Shrew," "The Merchant of Venice," "All's Well That Ends Well," "Much Ado About Nothing," "Measure for Measure," "Midsummer Night's Dream," are all taken from mediæval history, when Christianity was dominant throughout every civilized nation in Europe. "Hamlet," "Troilus and Cressida," "Romeo and Juliet," "Othello," "King John," "Richard" II and III, "Henry" IV, V, VI, and VIII, are likewise taken from Christian times and deal with Christian characters. Some of the noblest characters in history are the women of the Bible. Abigail the Shunammite, Huldah, Judith, Esther, Marianne, Rizpah, and the martyr mother of the valiant Maccabees, are worthy of the bard's grandest touches.

Grace Aguilar, extolling the devotion of this noble woman, writes: "The devotion of Rizpah is another exquisitely beautiful trait of female character. Its mention does not contain a lesson, but a picture. It does not tell us what woman should be, but what she is, and is valuable in proving that the women of the Bible are but portraits of woman's nature now. The stern mandate of the Lord against the bloody house of Saul had not all been fulfilled; and justice,—that inscrutable justice, which man dare

not hope to explain,—demanded the execution of the last remaining scion of the family of Saul. Day and night, from the beginning of the barley harvest till the rain came down from heaven, a period of many weeks, did Rizpah, the daughter of Aiah, keep solitary watch beside the moldering bodies of the last remnants of the house of Saul. 'She took sackcloth and spread it for her upon the rock, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night.' What a volume of woman's heart is told in that brief verse! Scorched by the sun of day, and chilled by the dews of night, yet moved she not from the strong rock, nor cared she aught besides mourning, yet not repining; guarding the hallowed dead, yet breathing not her anguish save through the tears that fell on the impenetrable rock, the sighs that mingled with the breeze. Who might feel for her, sole remnant of the bloody house? None; and the mourner asked naught of man. Her world was by the dead, and there the mocking sun and the pitying moon gazed down upon her in her sad and solitary watch; and O, is not this woman? Is not this love, the devotedness, which are the natural dwellers of woman's heart, when naught but nature speaks?" (Vol. II, p. 44.)

Let Mr. Ingersoll present a nobler picture than this; and remember that this is a real character, not the picture of the poet's fancy or the dream of the novelist; and remember, too, that she is but one of the many illustrious women that adorn the fame of Israel. Some of the grandest poems have been inspired by Scriptural characters. What work has ever excelled "Paradise Lost?" What floods of diction and gems

of thought roll on like tidal waves throughout the volume! And yet Milton gleaned his principal ideas from the story of the rebellion of the angels and the subsequent fall of man. The beautiful self-sacrificing character of Esther inspired the loftiest ideas of Racine. What could be nobler than the queen's willingness to jeopardize her own life, with the barest prospect of saving her race from destruction? Well has the poet represented the reply of the Jewish heroine to her cousin Mordecai:

> "Go, and let all the Jews that dwell at Shushan,
> In earnest supplication night and day,
> Unite with thee to lend me all the help
> That prayer affords, and keep a three days' fast
> Severe. Already has dark night descended;
> To-morrow, when the sun shall bring back day,
> Content to meet my death, if die I must,
> I will go forth, and for my country offer
> Myself. Let all retire."

Is there anything more sublime in the English language than the Scriptural poems of Willis?

I think if Mr. Ingersoll would read and study more and talk less he would not make himself so ridiculous in the minds of thoughtful people.

Then the Colonel reiterates the trite assertion, so often refuted, that God established and upheld slavery. I have already answered this statement; but as the agnostic never grows tired of repeating the same old objections in every lecture, I will not lose patience, but will answer them with new arguments.

George B. Cheever, commenting on the law of love, the law against oppression and injustice, etc., established by God in the Ancient Testament, writes: "I might rest the whole argument here; but I pass to

a second demonstration of the sinfulness of slavery in the various laws enacted against oppression, which are, indeed, necessary conclusions from the law of love. If slavery is not oppression, nothing under heaven can be. When God says, 'Cursed be he that oppresseth his neighbor,' in whatever respect, that curse comes, in every possible shape, upon the man who claims property in man. When God says, 'Thou shalt not oppress the stranger, the fatherless, the widow, the servant, the hireling;' and when he teaches us to pray, 'Deliver me from the oppression of man; so will I keep thy precepts;' every one of these statutes and instructions demonstrates the system of slavery to be sinful. There was never, at any time, in the Jewish statutes, or authorized by them, any such thing as slavery in the Hebrew nation; never any claim of property in man." (God Against Slavery, pp. 96-97.)

"Man-stealing and man-selling are almost the sole origin of slavery; and in the Old and New Testaments these things are condemned as sins worthy of death,—stealing, keeping, trading, all forbidden under pain of death." (Ibid., pp. 110-111.)

We read in the Book of Deuteronomy that "'Thou shalt not deliver unto his master the servant which has escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in any of thy gates where it liketh him best; thou shalt not oppress him." (Deut. xxiii, 15.)

Cheever, commenting on this text, writes: "He is a free man, as any of you; free to choose his residence, free to go and come as he pleases; free to stay unmolested in whatever place he may prefer, and there is

no owner to him, no creature that hath power to interfere with his liberty, no law binding him as any man's property; but an explicit Divine law, recognizing, guarding, and establishing, beyond possibility of denial or interference, his sole right of property and ownership in himself." (God Against Slavery, p. 142.)

Charles Elliott says that "slavery is prohibited to the Hebrews in those declarations which forbid them to allow of any such bondage in Canaan as existed in Egypt. 'For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondsmen.'" (Levit. xxv, 42, etc.; Deut. xv, 15; Exod. xxi, 16; Deut. xxiv, 7; Gen. vi, 11; Exod. iii, 9, and xii, 29, and xiv, 28; Job xxvii, 13; Isaiah liii, 6; Ezekiel xviii, 10, and xxii, 29; Amos iv, 1, and viii, 4; Zacharias vii, 9.) These texts condemn every kind of oppression; and, as Elliott proves, they are applied in a particular manner to slavery, which is the greatest of all oppressions; and they evidently militate against the practice of bondage among the chosen people. "According to slave laws, the slaves have no rights, because they are property." But, as we have seen, the slaves among the Hebrews had all the rights of freemen. They had the right of the covenant, the right to the Sabbath, the seventh year, the year of the jubilee, the right of the passover, and all annual festivities. "They received remuneration and good treatment. They were instructed in religion. They had a right to hold property and have servants of their own. They were governed by equal laws. They might be heirs to their masters. They exercised the highest offices. If their masters abused them to the extent of *mayhem* they were set free. They might leave their master's

house for ill usage. Their contract for service ended at the year of release, or at the jubilee. They married into their masters' families. The children and heirs of masters seem to have had no greater privileges than the servants. The legal exercise of these rights would destroy slavery, and surely God would not establish an institution in a code of laws which he would destroy by antagonistic laws, in the same code." (Bible and Slavery, p. 177.)

If Mr. Ingersoll will study the Bible carefully, together with the two admirable works I have been quoting, he will discover that slavery, in the strict sense of the term, never existed in Israel, but by that name we must understand merely a temporary service; and in many respects the servants mentioned in the Bible had more rights and privileges than servants in the civilized portion of the world to-day. Nearly every word in the Jewish constitution was antagonistic to a system of slavery as it has existed in other countries, both ancient and modern.

Mr. Ingersoll says: "Here is the story of Jephthah. He went off, and he asked the Lord to let him whip some people, and he told the Lord if he would let him whip them, he would sacrifice to the Lord the first thing that he met on his return; and the first thing that he met was his own beautiful daughter; and he sacrificed her. What do you think of a man that would sacrifice his own daughter? What do you think of a God that would receive that sacrifice?"

There is no Scriptural proof for Mr. Ingersoll's assertions. Many hold the opinion that Jephthah vowed to consecrate to God whatever he should meet first, according to the nature of the thing; so as to immo-

late it as a holocaust, if it were such as might be offered by the law, or to devote it otherwise to God if it were something that the law forbade the Israelites to offer as a bloody sacrifice. Therefore, they think that Jephthah did not slay his daughter, but consecrated her to perpetual virginity, which in those days was a great sacrifice, since every woman was anxious to be a mother, that from her children might arise the Savior of the world. The Testament does not speak of a bloody sacrifice, but on the contrary the girl is represented as bewailing her virginity, and the inspired writer says that she did not know man.

This is the story of Jephthah, according to the Bible: "And when Jephthah returned into Maspha, to his house, his only daughter met him with timbrels and with dances, for he had no other children, and when he saw her he rent his garments and said: Alas! my daughter, thou hast deceived me and thou thyself art deceived, for I have opened my mouth to the Lord and I can do no other thing. And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies. And she said to her father: Grant me only that which I desire: let me go that I may go about the mountain for two months and may bewail my virginity with my companions. And he answered her, Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains. And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man." (Judges xi.)

Here there is no reference whatever to the death of the girl, but every word confirms the opinion that the sacrifice consisted in the consecration of her virginity to the Lord. Is it possible that the sacred penmen would have neglected to record such an event, had it occurred? Is it possible that the maiden, in her grief, would have refrained from the faintest allusion to her death? Is it possible that the father, whose heart would have been lacerated with agonies, would have remained silent on this subject?

There is only one case where a human sacrifice was authorized by the Lord, and that was commanded merely with the intention of testing the fidelity of Abraham; and yet the sacred records of Israel are filled with the story of Isaac. He is represented in the New Testament as the figure of Christ; and the obedience of the father to the will of heaven, and the prevention of the deed, and the substitution of a victim by the hand of God, have been repeated by priest and prophet and sung by Jewish poets and Christian bards for thousands of years. Would the immolation of Jephthah's daughter, the only child of her father, be accomplished without creating consternation in the house of Israel? Would it not have been rehearsed around the firesides by the mothers of Judah? Would it not have been woven into verse, and sung by the children of Israel throughout all generations?

Granting, for the sake of argument, that God did accept the life of Jephthah's daughter, there is nothing in the story to create aversion; for we must believe that the girl, acquiescing to the will of heaven, won a crown of immortal glory; and since death is necessary to all men, is not a voluntary death, that ended

all her sorrows and secured for her a glorious inheritance, an example worthy of admiration?

"Let us see what the Gospel says about woman: 'Let the women all learn in silence, with all subjection; suffer not woman to think nor usurp authority over man, for Adam was formed first, not Eve.' "

St. Paul informs Timothy that women are to remain silent in church, that they are not authorized to preach the gospel. Women and men occupy different spheres of action. Man has been created for the more arduous duties in life. He is stronger in body and mind, and he rules by courage and strength. He is to be the warrior, the legislator, the sheriff, the governor; his nature and capacity qualify him to fill these positions. Woman rules by her charms, grace, gentleness, and affection. She is the queen of the home and the hearth, and wherever her gentle influence is felt, morals are pure, society is refined, and the world is better. Take woman from her sphere, make her a politician, lawyer, legislator, and let her abandon the sweet attractions of home life and mingle with the society of men, and you destroy her influence and make her the greatest agent of evil that has ever afflicted nations.

Madame de Stael was one of the loftiest minds that ever lived, and the ablest politician in France; and yet every pure-minded woman abominates her character, and no man of refined sentiment would stain his reputation by defending the dark side of her life.

It was the purpose of St. Paul to create pure, noble, grand women, who would adorn their homes with the fragrance of virtue, and aggrandize society with sons like Washington, Jefferson, and Lincoln.

Mr. Ingersoll is a stanch admirer of "Woman's Rights," which produces such characters as Madame de Pompadour, Maintenon, and Montespan.

"I said that the Bible upheld tyranny. Let me read you a little: 'Let every soul be subject to the higher powers; the powers that be are ordained by God.' George III was king by the grace of God, and when our fathers rose in rebellion, according to this doctrine, they rose against the power of God."

This sentence refers to legitimate authority, not to the power of a despot. The Bible informs us that God is a merciful, just, kind, and loving Father, and as such can not sanction injustice and tyranny; and when the apostle speaks of the Divine authority of rulers, he means that governments established on principles of justice and intended for the promotion of the common weal and the advancement of human happiness, are sanctioned and ordained by the voice of God.

The Almighty Ruler of nations showed his hatred for despotism when he broke the chains of Israel and led the sons of Abraham into the desert, where they were governed by just and equitable laws. The British Ministry ignored the rights of the Colonists, and, according to the Bible, they were justified in unfolding the flag of rebellion, and in founding a government for their own interests. Christ says: "The spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke iv, 18.) This sentence

contains an absolute condemnation of slavery and tyranny.

Mr. Ingersoll alludes to the doctrine of St. Paul on obedience, and he denounces that doctrine as infamous. The apostle of the Gentiles says: "Servants, obey in all things your masters according to the flesh." There is no intimation of slavery in this sentence; but merely that obedience which an employee owes to his employer. It is supposed that the domestic has sold his services for a price, and in virtue of a stipulation he must submit to the wishes of the other contracting party, in so far as that party has a right to demand the labor of the servant. The same apostle writes: "Ye are bought with a price; be not ye servants of men." Let Mr. Ingersoll explain this passage and compare it with the foregoing. The Epistle of Paul to Philemon does not sanction, but reprobates slavery. "Whom I have sent back to thee, and do thou receive him as my own bowels; whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel. But without thy counsel I would do nothing; that thy good deed might not be as it were of necessity, but voluntary. For perhaps he therefore departed for a season from thee, that thou mightest receive him again forever; not now as a servant, but instead of a servant, a most dear brother, especially to me. If, therefore, thou count me a partner, receive him as myself."

Elliott, in his "Bible and Slavery," writes: "But Paul is especially peremptory against freemen becoming slaves; and his argument is the strongest in the world, even the argument of redemption." The equality of the human race, or the common nature of man,

is taught by Paul in his instructions to slaves and masters. In regard to slaves, he says that "there is no respect of persons." Speaking of Onesimus, Elliott writes: "Philemon was to receive him in the following manner: Not now as a servant, but above a servant, a brother beloved, especially to me, but *how* much more unto thee, both in the flesh and in the Lord. If thou count me therefore a partner, receive him as myself. I wrote unto thee, knowing that thou wilt also do more than I say. Although Philemon could receive him as his legal slave, yet he was besought by Paul to receive him not now as a slave, but above a slave. Formerly, when neither of them were Christians, Philemon might receive him as a slave, but he could not do that now, as both were Christians." (Bible and Slavery, p. 328.)

After commenting on ancient statutes against slavery, Cheever writes that St. Paul, being acquainted with these statutes, and knowing that Philemon, being a Christian, would act in conformity with God's decrees, sent back Onesimus, feeling certain that his master would receive him as a brother and not as a bondman. "This is the thing (the law of Deuteronomy) that accounts, in the first place, for his sending back Onesimus to Philemon at all; which he would not have done, and could not conscientiously have done, with the statute of Deuteronomy staring him in the face, had he not known that he was sending him back to a Christian, perfectly aware of that statute and acquainted with God's whole reprobation of the crime of oppression, and the iniquity of claiming property in man. And hence he says to Philemon: 'Whom I would have retained;' would have done it,

and could have done it, conscientiously, by the law of God; but, perfectly confident in Philemon's Christianity, he would not impose that detention on him, and compel him by the law, but would give him the sweet privilege of yielding up the man, on gospel grounds and willingly." (God Against Slavery, p. 143.)

"Furthermore, all Christians had the history of God's providence before them in reference to freedom and slavery. They found slavery condemned in the case of Joseph, and in the bondage of the Hebrews in Egypt, as well as by the principles of right and wrong in the Old Testament. They found freedom approved and maintained in the families of Abraham, Isaac, and Jacob, under whose administration it gradually disappeared, so that on the descent to Egypt, it ceased to exist. In the Mosaic code the laws on bond-service rooted out the elements of slavery from among the Hebrews, and inherent, too, and depraved human nature, and established freedom." (Charles Elliott: The Bible and Slavery, p. 354.)

From all that I have said, it is palpable to the most obtuse mind that the spirit of the Bible is intensely antagonistic to human thralldom. All the other objections contained in his lecture on Skulls have been answered in my replies to the so-called "Mistakes of Moses." I will conclude with the hope that my audience will carefully and assiduously peruse the eminent works that I have quoted this evening, and I know that a change of opinion will take place in the minds of those who have been misled by the unauthenticated assertions of Mr. Ingersoll.

LECTURE XIV.

MR. INGERSOLL says that any man living in India a few hundred or a few thousand years ago would have said that the religion of the Brahma was the true religion, because the disciples of Brahma had the best civilization. The Greek and Egyptian would have used the same argument; and "we say ours is the only true religion, because we are the greatest commercial nation in the world."

No man of common sense ever taught that commerce or national progress is the legitimate scion of a divinely-established faith. Religion consists primarily in the development of man's spiritual powers, the cultivation of fraternal charity, a sense of right and wrong, refinement of manners, the elevation of his views, the ennobling of his aspirations, and the advancement of individual and social happiness. Devotion to philosophical studies, the cultivation of the fine arts, love of music, and those accomplishments of a refined people, are the dominant characteristics of a religious age, and these are likewise the distinctive marks of an advanced stage of civilization. To achieve these results, fleets and armies, railroads and canals, are not essential. The old Romans were not in possession of the science of electricity, and were totally ignorant of the sundry inventions that have added so immeasurably to the convenience of modern life; and yet they were far in advance of us in profound erudition, and were our superiors in every social accomplishment. You can form an idea of a man's mental caliber and ambi-

tion by his conversation. Langhorne says that when the ancients met at a levee they spent their time in discussing philosophy, history, poetry, and jurisprudence; whereas we moderns usually while away the moments in idle conversation about horse-racing, pugilism, and other nugatory questions. National preponderance and commercial magnitude are not indications of a true civilization; for empire and navies are rather the conquests of brute force than the product of genius. Genghis Khan established the greatest unbroken empire that ever existed; and Tamerlane, no less brilliant in his exploits, swept from the center of Tartary to the borders of Egypt, and the shores of the Indus to the mighty snowdrifts of Siberia. These conquerors were able sovereigns, who clothed the name of Mogul with grandeur and terror. And yet how little they promoted human happiness, how little they exalted the standard of virtue, and how little they elevated the aspirations of the soul and the dignity of human nature! The symphonies of Verdi have aggrandized the world more than the battles of all the warriors, the conquests of all the armies, and the achievements of all the navies that ever swept land and billow.

Mr. Ingersoll asks the query: "Can you have a thought that is not suggested to you by what you call matter?"

This query has already been answered in my lecture on the immortality of the soul, where I showed that the mind, being incarcerated in the flesh, depends on the five senses for its acquisition of ideas; but I also proved that the soul can, and does, act entirely independently of matter; and this is the strongest argument in proof of its spiritual nature.

He continues: "Matter and the universe are the same yesterday, to-day, and forever. There is just as much matter in the universe to-day as there ever was."

Mr. Ingersoll offers no evidence of the necessity and eternity of matter, and we are at liberty to meet his assertion with a simple negation.

The agnostic claims that in ancient times men endeavored to appease the wrath of God "by believing things without evidence, by believing things against evidence, by disbelieving and denying demonstrations, by despising facts, by hating reason, by discouraging investigation, by making an idiot of yourself." This is precisely what Mr. Ingersoll is doing to-day.

The Colonel says: "Metaphysics is where two fools get together, and each one admits that neither can prove, and both say, 'Hence we infer.'"

Agnosticism is where three wiseacres get together and one says, I doubt; and the second says, We doubt; and the third says, Everything is doubtful. It is strange that infidels have such hatred for all knowledge, save that which they possess. Tom Paine condemned the Church for giving so much time to the study of the classics and classic thought; and he maintained that one language was sufficient for the most of men, and Ingersoll decries the science of metaphysics,—the science of the mind, the grandest of all sciences,—because he is ignorant of that science.

"All the books that ever were written were, in my judgment, written by men."

Mr. Ingersoll says that there are so many stories that are false, in his judgment. The Bible was not inspired, in his judgment; there are no spirits, in his

judgment; there is no heaven and no hell, in his judgment; there is no eternity, in his judgment; there is no God, in his judgment; he is the infallible arbiter of all questions, in his judgment, and any man who differs with him is a fool, in his judgment. Now, in my judgment, all his views about a revealed religion are erronous, and there arises a question between his judgment and my judgment; and until that question is decided, his judgment will not be accepted as final.

The subject of witchcraft is a question treated both in sacred and profane history, and its verity or falsity can not be affected by Mr. Ingersoll's ideas. He can not prove the fallacy of the Bible, and therefore he has not demonstrated, and can not demonstrate that sorcery is a chimera, and he has no right to denounce a doctrine which he can not disprove.

Mr. Ingersoll says that at Vail, in 1470, a rooster was convicted of sorcery and burned at the stake; also, a hog and six pigs were tried on the same charge. Now, Mr. Ingersoll, be candid: did you not cull that story from Victor Hugo's "Notre Dame?"

"Nothing happens by accident. In the wide universe everything is necessarily produced."

If this be true, how do you account for the eternity of matter? According to "your" idea, it was "necessarily produced," and consequently it must have been produced by some cause, and this cause, according to your idea, must have been engendered by some other cause. Do you not see that you must admit a Self-Existent Eternal Cause, or seek refuge in an infinite series, which is an absurdity? You have offered us one of the strongest arguments for the existence of God and the necessity of miraculous creation.

Ingersoll says that "Cosmos, in the sixth century, taught that the stars were impelled by angels." Voltaire, in the eighteenth century, taught that fossils were mere sports of nature; he held the opinion that marine shells were produced in fresh-water lakes, and having been informed that petrified fish were found in the mountains of Germany and Switzerland, he at once replied that some travelers had dropped some fish in those places, and in the course of time they petrified. Every scientist to-day laughs at these puerile ideas of the Sage of Ferney; and when Mr. Ingersoll desires a butt for his caustic ridicule, why does he wander back through thirteen centuries and select what he calls an idiot of the Dark Ages, when he can find one of his own kith so near home?

"In the name and by the authority of ghosts, men enslaved their fellow-men; they trampled upon the rights of women and children; they bought and sold each other; filled heaven with tyrants and the earth with slaves. In those days there was no liberty. Liberty was despised, and the laborer was considered but little above the beast."

Now, Mr. Ingersoll, you know, as I have already proved, that this was the condition of the pagan world before the dawn of Christianity; but with the birth of the Messiah, with the glimmer of the star that brought the kings of Arabia to the cradle of the Babe, a new era burst upon the night of darkness like the beams of a flaming orb, and the slave was manumitted, and the captive was redeemed, and woman was exalted, and the nations of the earth walked in the light of civilization, gladdened by the smile of freedom. Let us see, in the first place, what

Christianity has done for liberty. I shall divide this subject into two parts—personal and civil liberty. As I do not pretend to be a profound historian, I shall quote as authorities those who have made a study of these questions.

Lecky writes: "From examining the effect of Christianity in promoting a sense of the sanctity of human life, we now pass to an adjoining field and examine its influence in promoting a fraternal and philanthropic sentiment among mankind. And, first of all, we may notice its effect upon slavery." The author then tells us that under pagan domination the legitimacy of slavery was fully recognized; and he gives in his works striking illustrations of the power of the master, and the unjust position of his bondman, whose very life, at various times and in various countries, belonged entirely to his owner. In the beginning, of course, owing to the large number of slaves and their inferior social position, Christianity made slow progress, for it was compelled to deal with a custom that had been legitimized and consecrated by the practice of ages. It was an arduous task to convince the newly-converted Christian that it was unjust to exercise dominion over human beings, when he remembered that these persons had served his ancestors for generations. The Church, however, did all in her power to alleviate the grievances of the servile class, and to elevate their condition by the inculcation of the doctrine that all men are equal; that all are created by the same God, redeemed by the same blood, and destined to dwell forever in loving fraternity in those bright cerulian fields of bliss where saints and angels hymn their glorious anthems.

The Church taught the Fatherhood of God and the brotherhood of man. She abolished certain modes of punishment, protected the life of the slave the same as a citizen, recognized and inculcated the sanctity of the matrimonial alliance, forbade the separation of the families of the slaves, cultivated the domestic virtues among bondmen, and encouraged manumission, "ordaining that the ceremony should be celebrated in the church, and permitting it on Sundays. Under Justinian, however, new and very important measures were taken. In the first place, all the restrictions upon enfranchisement, which had accumulated under the pagan legislation, were abolished; the legislator proclaimed in emphatic language, and by the provisions of many laws, his desire to encourage manumission, and free scope was thus given to the action of the Church. In the second place, freedmen, considered as an intermediate class between the slave and the citizen, were virtually abolished—all, or nearly all, the privileges accorded to the citizen being granted to the emancipated slave. This was the most important contribution of the Christian emperors to that great amalgamation of nations and classes which had been advancing since the days of Augustus; and one of its effects was that any person, even of senatorial rank, might marry a slave when he had first emancipated her. In the third place, a slave was permitted to marry a free woman with the authorization of his master, and children born in slavery became the legal heirs of their emancipated father. The rape of a slave woman was also in this reign punished, like that of a free woman, by death." (Lecky, History of European Morals, Vol. II, p. 65.)

Christianity "imparted a moral dignity to the servile classes, and it gave an unexampled impetus to the movement of enfranchisement. The first of these services was effected by the Church ceremonies and the penitential discipline. In these spheres the difference between the master and his slave was unknown. They received the sacred elements together; they sat side by side at the *Agapæ;* they mingled in the public prayers. In the penal system of the Church the distinction between wrongs done to a freeman and wrongs done to a slave, which lay at the very root of the whole civil legislation, was repudiated. At a time when, by the civil law, a master whose slave died as a consequence of excessive scourging was absolutely unpunished, the Council of Illiberis excluded that master forever from the communion. The chastity of female slaves, for the protection of which the civil law made but little provision, was sedulously guarded by the legislation of the Church. Slave birth, moreover, was no disqualification for entering into the priesthood; and an emancipated slave, regarded as the dispenser of spiritual life and death, often saw the greatest and the most wealthy kneeling humbly at his feet, imploring his absolution or his benediction." (Ibid., p. 66.)

Christianity elevated the condition of slavery, and destroyed the prejudice against the servile classes, which had existed for ages. The most profound thinkers of antiquity taught that the slave could have no virtues; that his nature was debased, his instincts low and groveling, and that his soul was incapable of lofty thoughts, and his heart impervious to noble sentiments. "For the first time, under the influence

of Christianity, a great moral movement passed through the servile class. While Christianity thus broke down the contempt with which the master had regarded his slaves, and planted among the latter a principle of moral regeneration which expanded in no other sphere with an equal perfection, its action in procuring the freedom of the slave was unceasing. The law of Constantine, which placed the ceremony under the superintendence of the clergy, and the many laws that gave special facilities of manumission to those who desired to enter the monasteries or the priesthood, symbolized the religious character the act had assumed. It was celebrated on Church festivals, especially at Easter; and, although it was not proclaimed a matter of duty or necessity, it was always regarded as one of the most acceptable modes of expiating past sins. St. Melinia was said to have emancipated eight thousand slaves; St. Ovidius, a rich martyr of Gaul, five thousand; Chromatius, a Roman prefect under Diocletian, fourteen hundred; Hermes, a prefect in the reign of Trajan, twelve hundred and fifty. Pope St. Gregory, many of the clergy at Hippo, under the rule of St. Augustine, as well as a great number of private individuals, freed their slaves as an act of charity. It became customary to do so on occasions of national or personal thanksgiving, on recovering from sickness, on the birth of a child, at the hour of death, and, above all, in testamentary bequests. Numerous charters and epitaphs still record the gift of liberty to slaves throughout the Middle Ages, for the benefit of the soul of the donor or testator. In the thirteenth century, when there were no slaves to emancipate in France, it was usual in many churches to release

caged pigeons on the ecclesiastical festivals in memory of the ancient charity, and that prisoners might still be freed in the name of Christ." (Lecky, History of European Morals, Vol. II, pp. 69-70.)

After these plain historical statements, how can Mr. Ingersoll have the audacity to say that the Church has taken liberty from man? But I shall corroborate the testimony of Lecky with other authorities. Guizot, in his "History of Civilization," confirms the views already presented, and elaborates the fact that Christianity was untiring in its efforts to demolish the line of demarkation between man and man, and ever proclaimed the gospel of human equality and brotherhood, and gave the example of its doctrine by admitting slaves to all the privileges and all the positions of honor in the Church, thus forcibly reminding the nations of the earth of the iniquity and injustice of every form of bondage by the most sublime lessons. After elucidating the gradual development of the idea of equality, justice, and fraternity towards all men, through the teachings of Christianity, the author writes that it (the Church) "worked more, I believe, and that in a more efficacious manner, towards the amelioration of social society. There can be no doubt that it struggled resolutely against the great vices of the social state; against slavery, for instance. The greater part of the forms of enfranchisement, at various epochs, were based on religious principles; it is in the name of religious ideas, upon hopes of the future, and upon the religious equality of mankind, that enfranchisement has almost always been pronounced." (History of Civilization, pp. 130, etc.)

The author likewise informs us that previous to

universal emancipation, which could only be accomplished with the progress of ages and the mollification of manners, the Church defended slaves from the injustice of discriminating laws. The rights of bondmen were secured by legislative decrees and by the enactments of the Church. The Council of Orange, convened in 441; the Council of Elvira, in the early part of the fourth century; the Council of Toledo, in 589; the Council of Adige, in 506; the Council of Orleans, in the year 549; the Council of Abbon, in 517; the Council of Merida, held in 666; the Council of Worms, assembled in 868,—are among the many religious assemblages where laws were formed and promulgated for the protection of slaves and the abolition of slavery. In modern times, Pius II, in 1482; Paul III, in 1537; Urban VIII, in 1639; Benedict XIV, in 1741, and Gregory XVI, in 1839, wrote letters and issued fiats prohibitory of slavery and slave traffic.

Although I have the highest respect for the noble service and brilliant talents of Garrison and Wendell Phillips, at the same time I can not close my eyes to plain facts and agree with Mr. Ingersoll that they were first to attack the system of slavery, when history tells me they but followed the wake of Christian heroes who raised their voices in defense of enchained humanity in every land for a thousand years and more. Even in this country, Phillips and Garrison were not the leaders in that movement. The legitimacy of thralldom had been denounced by able men of all denominations for at least a century before the birth of the Reformer and the Abolitionist mentioned in Mr. Ingersoll's lecture. As early as 1735 slavery was forbidden in Georgia, which was settled

by Methodists, Moravians, and Presbyterians,—a people, as a whole, remarkable for their deep religious spirit. Channing, the great Unitarian minister of Boston,—perhaps the ablest thinker in his denomination in America,—was a stanch advocate of emancipation several years before the eloquence of Phillips and the writings of Garrison electrified the nation.

Allied to slavery is the question of serfdom, and in this field the Church also took the lead. It is scarcely necessary to expatiate on this subject, as I have fully refuted the Colonel's statement that the Church never began any reform. Robertson writes that serfdom was abolished in France by Louis and his brother Philip, who "issued ordinances declaring that as all men were by nature free-born, and as their kingdom was called the kingdom of the Franks, they determined that it should be so in reality as well as in name; therefore, they appointed that enfranchisements should be granted throughout the whole kingdom upon just and reasonable grounds. In Italy, the establishment of a republican government in their great cities, the genius and maxims of which were extremely different from those of the feudal policy, together with the ideas of equality which the progress of commerce had rendered familiar, gradually introduced the practice of enfranchising the ancient predial slaves.

The effects of such a remarkable change in the condition of so great a part of the people could not fail of being considerable and extensive. The husbandman, master of his own industry, and secure of reaping for himself the fruits of his labor, became the farmer of the same fields where he had formerly been compelled

to toil for the benefit of another. The odious names of master and slave, the most mortifying and depressing of all distinctions to human nature, were abolished. New prospects opened, and new incitements to ingenuity and enterprise presented themselves to those who were emancipated. The expectation of bettering their fortunes, as well as that of raising themselves to a more honorable condition, concurred in calling forth their activity and genius; and a numerous class of men, who formerly had no political existence, became useful citizens, and contributed towards augmenting the force and riches of the society which adopted them as members." (History of the Middle Ages, p. 25.)

An able writer in the *North American Review* for July, 1845, says: "Though seemingly enslaved, the whole Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. To her, chivalry owed its noble aspirations; to her, art and agriculture looked for every improvement. The ruler from her learned some rude justice; the ruled learned faith and obedience. Let us not cling to the superstition which teaches that the Church has always upheld the cause of tyrants. Through the Middle Ages she was the only friend and advocate of the people and of the rights of man. To her influence was it owing that all through that strange era the slaves of Europe were better protected by the law than are now the free blacks of the United States by the national statutes." (Spalding's Miscellanies, p. 137.)

We must next advert to the activity of the Church in the redemption of captives, and here I will quote

again the authority of Lecky: "Closely connected with the influence of the Church in destroying hereditary slavery was its influence in redeeming captives from servitude. In no other form of charity was its beneficial character more continually and more splendidly displayed. During the long and dreary trials of the barbarian invasions, when the whole structure of society was dislocated, when the vast districts and mighty cities were in a few months almost depopulated, and when the flower of the youth of Italy was mowed down by the sword or carried away into captivity, the bishops never desisted from their efforts to alleviate the sufferings of the prisoners. St. Ambrose, disregarding the outcry of the Arians, who denounced his act as atrocious sacrilege, sold the rich church vestments of Milan to rescue some captives who had fallen into the hands of the Goths, and this practice—which was afterwards formally sanctioned by St. Gregory the Great—became speedily general. When the Roman army had captured, but refused to support, seven thousand Persian prisoners, Acacius, Bishop of Amida, undeterred by the bitter hostility of the Persians to Christianity, and declaring that God had no need of plates or dishes, sold all the rich church vestments of his diocese, rescued the unbelieving prisoners, and sent them back unharmed to their king. During the horrors of the Vandal invasion, Deogratias, Bishop of Carthage, took a similar step to ransom the Roman prisoners. St. Augustine, St. Gregory the Great, St. Cæsarius of Arles, St. Exruperius of Toulouse, St. Hilary, St. Remi,—all melted down or sold their church vases to free prison-

ers. St. Cyprian sent a large sum for the same purpose to the Bishop of Nicomedia. St. Epiphanius and St. Avitus, in conjunction with a rich Gaulish lady named Syagria, are said to have rescued thousands. St. Eligius devoted to this object his entire fortune. St. Paulinus of Nola displayed a similar generosity, and the legends even assert that he, having exhausted all other forms of charity, as a last gift sold himself to slavery. When, long afterwards, the Mohammedan conquests in a measure reproduced the calamities of the barbarian invasions, the same unwearied charity was displayed. The Trinitarian monks, founded by John of Matha, in the twelfth century, were devoted to the release of Christian captives, and another society was founded with the same object by Peter Nolasco in the following century." (History of European Morals, Vol. II, p. 72.)

John de Matha was assisted in his noble work by Felix of Valois and Innocent III. The members of this order spread rapidly through France, Italy, Germany, England, Saxony, and Hungary, and institutions of a similar nature were established for women. Raymond of Pennaforte united his efforts with Peter Nolasco, who founded the order Beatæ Mariæ de Mercede, for the redemption of captives who had fallen into the power of the Saracens and Moors. It is reported that these two orders were established in virtue of visions which were granted to their founders. John de Matha and Felix of Valois had the same dream, and Innocent III interpreted their dreams to signify that they were to devote their labor to the ransom of prisoners. The Trinitarians wore a white habit, with

a red-and-blue cross on the breast. Whittier, the great American bard, has immortalized the vision and the labors of the saint in a poem, a part of which I shall transcribe:

"Then rose up John de Matha
In the strength the Lord Christ gave,
And begged through all the land of France
The ransom of the slave.

The gates of tower and castle
Before him open flew,
The drawbridge at his coming fell,
The doorbolt backward drew.

For all men owned his errand,
And paid his righteous tax;
And the heart of every peasant
Was in his hands as wax.

At last outbound from Tunis,
His bark her anchor weighed,
Freighted with seven-score Christian souls,
Whose ransom he had paid."

We see from the authority of Lecky that the Church was ever active in ransoming the captive, regardless of his religious proclivities, and the heathen was as much the object of her maternal solicitude as Christians; for the writer tells us that she hesitated not to redeem the Persian prisoners from the Roman general, although she was aware that the disciples of Zoroaster hated the doctrines of Christianity and the followers of the Galilean. We have proved from the most reliable historians that Christianity was the sole factor in the abolition of slavery and serfdom, and that the Church was ever the friend of the poor, the oppressed, and the captive. We have proved that Christianity was the patroness of personal liberty. But

personal liberty is the foundation of civil liberty. When individuals are endowed with freedom, when their actions are untrammeled, when the law grants them immunity from coercion, the spirit of independence is encouraged and developed, tyranny is eliminated, and despotism is dethroned. The institution that breaks the fetters of the slave, enfranchises the bondman, restrains the encroachments of the master, impedes the aggressions of the bold,—that institution is a friend of national liberty and democracy and the foe of aristocracies and oligarchies. History supports the statement that Christianity is the mother of national freedom. In her religious government, the Church has been actuated by the broadest principles of republicanism. As Guizot has well said, she is not a caste, where power is transmitted by inheritance. "As regards the formation and transmission of power in the Church, there is a word which is often used in speaking of the Christian clergy, and which I wish to discard: it is the word *caste*. Look around the world; take any country in which castes have been proclaimed,—in India or Egypt; you will find everywhere that the caste is essentially hereditary; it is the transmission of the same position and the same power from father to son. Wherever there is no inheritance, there is no caste, there is no corporation; the word caste can not be applied to the Christian Church. When the same functions and the same powers become hereditary in the same family, it is evident that privilege must have been attached to them, and that no one could have acquired them independently of his origin. Nothing resembling this is met with in the Christian Church. The Church has

continually maintained the principle of the equal admissibility of all men to her duties and ranks, whatever may have been their origin. The Church recruited herself from all ranks, alike from the inferior as well as the superior; more often, indeed, from the inferior. She alone maintained the principle of equality and competition. Two principles were in vigor in the Church: First, the election of the inferior by the superior—the choice, the nomination; second, the election of the superior by the subordinates—that is, an election properly so-called, what we understand as such at the present day." (History of Civilization, pp. 109-111.)

This was the Roman Catholic system, and Protestants have even a broader and a more liberal ecclesiastical government; for in the reformed Churches the laity, as well as the clergy, have a voice in the election of pastors and superiors. It was the democratic principle of the ecclesiastical policy that gave birth to the spirit of freedom which manifested itself in secular government. Referring to the origin, growth, and development of the free cities of Spain, Hallam writes that "a more interesting method of securing the public defense was by the institution of chartered towns or communities. These were established at an earlier period than in France and England, and were in some degree of a peculiar description. Instead of purchasing their immunities, and almost their personal freedom, at the hands of a master, the burgesses of Castilian towns were invested with civil rights and extensive property on the more liberal condition of protecting their country. The earliest instance of the erection of a community is in 1020, when Alfonso V,

in the Cortes of Leon, established the privilege of that city with a regular code of laws, by which its magistrate should be governed. The citizens of Carrion, Llanes, and other towns, were incorporated by the same prince. Sancho the Great gave a similar constitution to Naxara. Sepulveda had its code of laws in 1076, from Alfonso VI; in the same reign, Logrono and Sahagun acquired their privileges, and Salamanca not long afterward. The fuero, or original charter of a Spanish community, was properly a compact by which the king or lord granted a town and adjacent district to the burgesses, with various privileges, and especially that of choosing magistrates and a Common Council, who were bound to conform themselves to the laws prescribed by the founder." (History of the Middle Ages, p. 200.)

Again, the author says: "The primary and most essential characteristic of a limited monarchy is, that money can only be levied upon the people through the consent of their representatives. This principle was thoroughly established in Castile; and in the statutes which enforce it, the remonstrances which protest against its violation bear a lively analogy to corresponding circumstances in the history of our Constitution." (Ibid., p. 208.)

According to Hallam and other historians of the Middle Ages, in the free cities no taxation could be imposed upon the people without the consent of their representatives assembled in Council. I leave it to the unbiased judgment of my audience to decide whether the freedom of our own America is more comprehensive and more liberal than the free cities of Europe six hundred years ago, when Christianity was the dominant and ruling creed.

Robertson confirms what has already been said: "The inhabitants of cities, having obtained personal freedom and municipal jurisdiction, soon acquired civil liberty and political power. It was a fundamental principle in the feudal system of policy that no freeman could be governed or taxed, unless by his own consent. In consequence of this, the vassals of every baron were called to his court, in which they established, by mutual consent, such regulations as they deemed most beneficial to their small society, and granted their superior such supplies of money as were proportionable to their abilities, or to his wants. The barons themselves, conformably to the same maxim, were admitted into the Supreme Assembly of the nation, and concurred with the sovereigns in enacting laws or in imposing taxes." (History of the Middle Ages, p. 22.) It is useless to gainsay the fact that the progress of liberty was in consonance with the spirit of Christianity; for the bishop and the nobleman and the priest and the vassal sat in the same Council chamber, and the laws of the State were founded upon the decrees of the Church. The ecclesiastical power was the sole active principle during the long night which followed the downfall of the Roman Empire and the subsequent incursion of fierce martial hosts that swept down upon Gaul, Italy, and Spain from the icy zones of the North and the forests of Pannonia, Germany, and the East. It is strange that Mr. Ingersoll has failed to observe that liberty, wealth, refinement, commerce, art, and civilization flourished most in those countries where Christianity was strongest and most influential.

Macaulay writes that, "During the gloomy and dis-

astrous centuries which followed the downfall of the Roman Empire, Italy had preserved, in a far greater degree than any other part of Western Europe, the traces of ancient civilization. The night which descended upon her was the night of an arctic summer. The dawn began to reappear before the last reflection of the preceding sunset had faded from the horizon. It was in the time of the French Merovingians and of the Saxon Heptarchy that ignorance and ferocity seemed to have done their worst. Rome, protected by the sacred character of her pontiffs, enjoyed at least comparative security and repose. Even in those regions where the sanguinary Lombards had fixed their monarchy there was comparatively more of wealth, of information, of physical comfort, and of social order than could be found in Gaul, Britain, or Germany." (Essays, Vol. I, p. 197.)

These were the days of the great Italian Republics, when liberty was firmly established in every city; when commerce, art, science, and literature became a passion among all classes of people; when Venice, Florence, Genoa, and Milan were famed in every land. "Italian ships covered every sea; Italian factories rose on every shore. The tables of Italian money-changers were set in every city. Manufactures flourished. Banks were established. The operations of the commercial machine were facilitated by many useful and beautiful inventions. We doubt whether any country in Europe, our own excepted, has at the present time reached so high a point of wealth and civilization as some parts of Italy had attained four hundred years ago." (Ibid., p. 199.)

The author then informs us that the revenue of

Florence was "three hundred thousand florins; a sum which, allowing for the depreciation of the precious metals, was equivalent to six hundred thousand pounds sterling; a larger sum than England and Ireland, two centuries ago, yielded annually to Elizabeth." Macaulay tells us that the manufacture of wool alone employed two hundred factories and thirty thousand workmen, and "eighty banks conducted the commercial operations, not only of Florence, but of all Europe. The transactions of these establishments were sometimes of a magnitude which may surprise even the contemporaries of the Barings and the Rothschilds. Two houses advanced to Edward III of England upwards of two hundred thousand marks at a time when the mark contained more silver than fifty shillings of the present day, and when the value of silver was more than quadruple of what it is now." (Ibid., p. 200.) This sum at the present day would be more than ten million dollars. What two banks in American to-day could lend ten million dollars? And remember that this was only one loan, and perhaps there were many other sums, probably aggregating as much more. The author says that in the field of art, science, and literature there was the same indication of greatness and the same spirit of progress. "From this time the admiration of learning and genius became almost an idolatry among the people of Italy. Kings and republics, cardinals and doges, vied with each other in honoring and flattering Petrarch. To collect books and antiques, to found professorships, to patronize men of learning, became almost universal fashions among the great. The spirit of literary research allied itself to that of commercial enterprise.

Every place to which the merchant princes of Florence extended their gigantic traffic, from the bazaars of the Tigris to the monasteries of the Clyde, was ransacked for medals and manuscripts. Architecture, painting, and sculpture were magnificently encouraged. It is delightful to turn to the opulent and enlightened States of Italy, to the vast and magnificent cities, the ports, the arsenals, the villas, the museums, the libraries; the marts, filled with every article of comfort and luxury; the factories, swarming with artisans; the Apennines, covered with rich cultivation up to their very summits; the Po, wafting the harvest of Lombardy to the granaries of Venice, and carrying back the silks of Bengal and the furs of Siberia to the palaces of Milan. With peculiar pleasure, every cultivated mind must repose on the fair, the happy, the glorious Florence; the halls which rang with the mirth of Pulci; the cell where twinkled the midnight lamp of Politian; the statues on which the young eye of Michael Angelo glared with the frenzy of a kindred inspiration; the gardens in which Lorenzo meditated some sparkling song for the May-day dance of the Etrurian virgins." (Ibid., p. 202.)

This was Italy in the superstitious ages! Then it was that liberty, learning, wealth, commerce, art, science, manufactures, flourished in a degree that has never been surpassed and scarcely even equaled. That was an age of civilization in many respects superior to America in the nineteenth century. We have no painters, poets, and sculptors that can be compared to the gifted men of those days. Samuel Laing says, in his observations of Europe, that there are more works of art in one city in Italy than in half the

kingdom of Great Britain. Laing likewise states in the same work that the provinces on the Rhine, in manufactures, trade, capital, industry, are far in advance of any other portion of Prussia, and those provinces including the progressive cities of Aix-la-Chapelle, Cologne, Treves, Coblentz, Bonn, and others, are intensely Christian; and this is a plain refutation of the assertion that religion is inimical to intellectual and material advancement. Guizot, speaking of the influence of the Church in the past, writes that, "Upon the whole, this influence has been salutary; not only has it sustained and fertilized the intellectual movement in Europe, but the system of doctrines and precepts, under the name of which it implanted the movement, was far superior to anything with which the ancient world was acquainted. There was at the same time movement and progress. The situation of the Church, moreover, gave an extent and a variety to the development of the human mind in the modern world which it had not possessed previously. In the East, intellect is entirely religious; in Greek society, it is exclusively human. In the modern world, the religious spirit is mixed up with everything, but it excludes nothing. Modern intellect has at once the stamp of humanity and of divinity. Human sentiments and interests occupy an important place in our literature; and yet the religious character of man—that portion of his existence which links him to another world—appears in every step; so that the two great sources of man's development—humanity and religion—have flowed at one time, and that abundantly; and, despite all the evils and abuses with which it is mixed, the influence of the Church has tended more to develop

than to compress, more to extend than to confine." (History of Civilization, p. 136.)

It is unnecessary to multiply authorities, but I could easily add hundreds of testimonies in corroboration of every declaration that I have made in this lecture. Not only did the Church struggle for the establishment of individual and national freedom, but the institution of democratic forms of government was in many cases approved by members of the hierarchy. The republics of Andorra and San Marino and the formation of the Magna Charta can justly be claimed as the work of the Christian religion. The Church has also exerted her authority in humanizing the wild manners of barbarous tribes and suppressing the spirit of hostility which actuated the rude nations of Mediæval Europe. Referring to the atrocities and frequency of wars that desolated the land and distracted the peace of society, Robertson says: "The Church co-operated with the civil magistrate, and interposed its authority to extirpate a practice so repugnant to the spirit of Christianity. Various Councils issued decrees prohibiting all private wars, and denounced the heaviest anathemas against such as should disturb the tranquillity of society by claiming or exercising that barbarous right. The aid of religion was called in to combat and subdue the ferocity of the times. Men were required, in the name of God, to sheathe their swords, and to remember the sacred ties which united them as Christians and as members of the same society." (History of the Middle Ages, p. 28.)

When we come to the question of religious toleration I will confine my remarks to this country alone, where freedom of conscience is protected by the

majesty of the Government, by the sword of the Nation and the blood of the millions who live in tranquillity beneath the shadow of the starry banner, the palladium of our glorious rights and privileges. Who were the first to proclaim the gospel of religious toleration? Were they atheists? No; they were Christians.

Roger Williams, the founder of the Baptist Church, advocated the untrammeled right of every man to worship according to the dictates of his conscience. He maintained that the law enjoyed the prerogative of enacting decrees for the preservation of public order and the punishment of civil offenses; the right to levy taxes for the support of the Government; but that the conscience was to enjoy immunity from restraint. For these noble sentiments he was obliged to abdicate his position in the ministry and retire to Plymouth. Still he continued to teach and promulgate the doctrine of religious liberty, "saying that compulsory attendance at religious worship, as well as taxation for the support of the ministry, was contrary to the teachings of the gospel. When arraigned for these bad doctrines he crowned his offenses by telling the Court that a test of Church membership in a voter or public officer was as ridiculous as the selection of a doctor of physic or the pilot of a ship on account of his skill in theology." These declarations raised such a storm that the apostle of religious liberty was censured for heresy and banished from the Colony. However, this did not abate his zeal. He went forth from the camp of the Puritan fathers, and wended his way, through frost and snow and hail and storm, to the land of the Wampanoags. He purchased a tract of territory from the chief of the tribe, and amidst the wild forest-trees

he built a temple where every person was called upon to invoke God according to his creed, and around him gathered holy spirits and loyal souls who were ready to die at the stake in defense of their principles of toleration. What Roger Williams did in New England was accomplished by the Colony of Lord Baltimore in Maryland.

"Two years before the founding of Rhode Island," writes John Clark Ridpath, "the Catholics of the Chesapeake had emancipated the human conscience, built an asylum for the distressed, and laid the foundations of a free State." While Massachusetts and Virginia were enacting proscriptive laws against dissenters, "Maryland was joining with Rhode Island and Connecticut in proclaiming religious freedom." (Ridpath, History of the United States, pp. 219-21.)

In his "History of the Colonization of the United States," George Bancroft writes: "Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first, in the history of the Christian world, to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions, with the enjoyment of liberty of conscience; to advance the career of civilization by recognizing the rightful equality of all Christian sects. The asylum of Papists was the spot where, in a remote corner of the world, on the banks of rivers which as yet had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the State." (History of Colonies of the United States, p. 91.)

While liberty of conscience was a fundamental

principle of the Constitution of the State of Maryland, this doctrine was later on embodied in the form of a legal statute. "And, whereas, the enforcing of the conscience in the matter of religion," reads this sublime statute, "hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be in any way troubled, molested, or discountenanced for his or her religion or in the free exercise thereof." (Ibid., p. 9.)

Mr. Ingersoll claims that America is the grandest nation on the globe; and in many respects I agree with his opinion. Although other nations may have surpassed us in music, painting, sculpture, and poesy, and other peoples, in other ages, may have been more conspicuous for the virtues of charity and chastity; woman may have been more domestic, and therefore more amiable and gentle, and consequently she exercised a wider and a grander dominion over the heart of man and the refinement of society and the civilization of nations,—yet I am partial to the land of my birth, and I see in the rise of this mighty Republic the culmination of all human triumphs, the concentration of human genius, the nucleus of human greatness, the marvel of human energy, progress, and civilization. In my opinion, this country is the grandest empire that the sun ever gazed upon during the long æons that he has guided the footsteps of the sidereal constellations with the splendor of his sheen. "We are the heirs of all ages, and foremost on the files of time,"

although we have not reached those intellectual heights trod by the ancient Hellenes, when "the noblest poesy since the hymning of the morning stars came virgin from the harp." The idea of liberty is the growth of ages; and, although Christianity exerted a benign influence in this direction, she was compelled to meet the opposition of fierce nomadic tribes and barbarous nations, among whom might was right, and very often her noblest efforts were frustrated and her enactments were ignored.

Intolerance is not the natural product of Christianity, but the abnormal development of the soul. It is the child of ignorance, egotism, and selfishness. The Church has not always been able to govern the minds and hearts of her followers. The persecutor is the bigot of his creed and age, and he has been found in every country and in every period of the Christian era. The inquisitors at Madrid, Louis XIV of France, Elizabeth of England, Calvin in Switzerland, Luther in Germany, Knox in Scotland, and the Puritans of Massachusetts, were the bigots of their day, of their faith, and their nation. Persecution has flourished in this country at different periods; and, guided by ignorant bigotry and heartless cruelty and personal interests, all of which are denounced as crimes in the Bible, it has endeavored to ruin the peace of this nation and the happiness of our people, by creating discord and dissension among those who fought under the same standard for the aggrandizement of our country, the establishment of our liberties, and the preservation of the union of these States. While professing to worship at the shrine of Christianity, religious persecutors have been inimical to the

precepts of the gospel, which inculcates the lesson of love and charity. They have blotched the escutcheon of the Church and aspersed her fair brow with the disfigurement of their own hideous, loathsome lives and dark, petrified hearts. Let us be just, and not criminate the Church for the iniquities of hypocrites, who have donned her immaculate robes to shield their ignoble purposes from the scrutinizing gaze of an impartial world. Blot out the works of these demoniacal spirits, erase their grewsome deeds from the page of history, and atheism would look in vain for any defects in the long and glorious life of Christianity. Let us judge the cause of the Church by her doctrines, and not by the atrocities of fiends whose crimes were condemned by every precept of the New Law as taught by the Savior, and promulgated throughout all ages by his disciples.

We must admit that the Church was always the friend of the slave, the poor, and the oppressed; and many times she raised her voice against the usurpations of kings, and broke the rod of despots. Yet we grant that liberty, in the widest sense of the term, was frequently manacled. Passing in rapid review over the mightiest empires of mediæval times, we behold the power of Spain and the chivalry of France, the wealth of England and the glory of Germany; but at the same time we see everywhere, at some period or another, despots on thrones, sycophants at court, vassals on the lord's demesne, and slaves in the castle of the nobleman, the creation of atrocities, the establishment of oligarchies, and the perpetuation of dynasties. We find subjects, driven by oppressions to the formation of juntas and cabals, and these ex-

tinguished by fire and sword, and bleeding millions kissing the feet of their oppressors, and shedding tears of forced repentance that their lips had ever voiced the aspirations of their hearts, and that their hands had ever unsheathed the lance in freedom's cause. We turn with a sigh of relief from these dark and bloody scenes to contemplate the triumphs of our immortal country, whose institutions are the creation of a patriotic people, whose foundation is laid deep in the hearts of her subjects, whose preservation rests solely on the undying devotion of her liberty-loving millions; and we bless the inspiration of the poet when he touched his lyre to sing Columbia's praise, and give her the distinctive appellation which she will bear until the Goddess of Liberty shall expire amidst the smoldering ruins of the "land of the free and the home of the brave."

When Genoa's fearless navigator sailed o'er the western surge, he never dreamed that he was mapping out the exile's path across the trackless waste; he never dreamed that he was hunting the star of freedom which had paled in Eastern skies, and which had glided down the slanting arch to sing her vesper psalm in the poet's Utopian fields, that the clouds which gathered around the gates of the Occident, had wrapped in eternal mist and gloom and darkness. Columbus never dreamed that his little fleet was the vanguard in that long procession of pilgrims who would sing peans of joy amidst the wilds of a new world; he never dreamed that the year of his discovery was the dawn of a new era in the history of humanity, when an exodus of nature's noblemen from the thralldom of Egypt would be instituted, and the tide of emi-

gration would never cease to flow, until the kingdoms of the Old World would be drained of serf and slave, and the last echo of the expiring victim would die away in the gloom and shadow of ancient keeps. When the stalwart son of Italy promised the mutineers that if land were not seen within three days he would veer his course towards the rocks of Gibraltar; when disappointment filled his soul, and his hopes were dashed to pieces; when the shadow of despondency fell like a pall of death upon his grand and noble spirit, he never dreamed that the land of his vision would become the asylum of the homeless and the stranger, where gallant heroes would consecrate the temple of freedom with the song of the ancient muse, whose notes of victory would vibrate through regal halls, and shake the throne of kings.

The fifteenth and sixteenth centuries form a remarkable epoch in the annals of nations. The Byzantine Empire had perished in the East, and the Crescent's shimmering rays had danced on the ripples of the Bosphorus. The god of battles had hitched his prancing steeds to the war-car, and had thrown his firebrands on Rhodes and Malta; the red glare of his burning flame painted the skies of the Mediterranean, and filled the mirror of the deep with hideous phantoms. The crash of Belgrade's walls and towers echoed among the rocks of the Balkans, and broke in doleful tones along the mountains of the North. Spanish cavaliers walked the marble halls of Moorish chiefs, and the clank of their sabers mingled with the music of the fountain "and the splash of limpid rills." The genius of Michael Angelo had conceived the idea and sketched the plan of the Roman basilica;

Julius II had blessed the corner-stone of the grandest cathedral in the world; the scholars of the Vatican were found at every court and seat of learning on the globe in search of dusty tomes and ancient relics and works of art to enrich the archives and library of the Papal city. Leo X sought the patronage of literati, and munificently rewarded the efforts of genius with grand and courtly honors; the master minds of Europe were summoned from the classic halls of Cambridge and Oxford, from the borders of the Zuyder Zee, the gay faubourgs of Paris and the sunny vales of Tuscany, to adorn the Eternal City with the splendor of their names and the glory of their works; the historic grandeur which immortalized the Augustan era awoke from the silent mausoleums where slept the dust of Cæsars. The union of Christendom, whose foundation had been established in the ashes of the Western Empire, was now dissolved; the Eastern Hemisphere was distracted by civil and religious dissension; persecution swept over Europe like the inundation that moved down from the German Ocean, when the patriot opened the dikes of the Netherlands to chase the invader from his native moors. Henry VIII relighted the fires of Smithfield, and the groan of the Lollard awoke again in New Castle prison; Mary filled the cells of London Tower with courtly traitors and noblemen of fell designs; and Elizabeth crowded the dungeons of the realm with the victims of her spleen, and dyed the hills of Erin with human gore. High Churchmen drank the blood of Dissenters, and Calvinists fought for their creed in battle and in speech. Prussia became the center of Protestant warfare on the Continent, and Madrid silenced the voice

of heresy with the terrors of the Inquisition and the appalling scenes of the auto-da-fé. It was an age of ruthless barbarity. The angel of freedom, banished from the temple of truth and the sanctuary of religion, flew across the Western main, and perched on the wild shores of the New World, where the Indian chief sat in judgment upon the disputes that arose among the dusky children of his tribe. Here stretched the lake's blue sheet, where flashed the oar of the fisherman in the beams of the noontide sun. Here noble rivers swept the mountain ledge, and laved the brow of verdant hill and shady wood and emerald lea. Here the shout of the huntsman aroused the sleeping panther from his lair, and filled the forest glade with weird sounds and distant echoes that chimed with the psalm of the streams and the anthem of the groves. Here, on nature's broad empire, our fathers launched their ships, and pitched their tents, and lit their campfires, and hewed the pine and the beech, and built the cabin and the home, the church and the school, the hamlet and the town. God had formed the regions of the Occident for the asylum of the refugee, where the wanderer, banished from home and fatherland, might rest his weary limbs and forget his sorrows in genial draughts from Lethe's cooling stream, and pass away his happy years in dreamland's sweet intoxication. On all sides lay the mighty barrier of the deep, that foamed, and surged, and rolled against the rocky reefs, and every note, accentuated by the swelling sea, and whispered over hill and highland by the restless gale, sang the dirge of bitter thralldom that reigned in the Old World's dark bastiles, like a quaver akin to the sad wail of the ancient bard, when

he chanted the *Miserere mei*. From the very dawn of her history, from the earliest days of her infancy, when she lay wrapped in swaddling-clothes, and was rocked in the cradle by the hand of the wild adventurer and the rude barbarian, Columbia's smiling vales and somber woods became the home of the exile, the city of refuge, the tabernacle of freedom, guarded and protected by a pillar of light and an angel of love. The Puritan, hunted like a beast of prey by the gendarmes of the law, panoplied in shining helmet and steel cuirass, girt with lance and spear and the headsman's deadly blade, stole away beneath the mantle of the night, and flung his hopes to the breeze, and trusted to the wild winds and stormy skies to waft his light canoe over the crested surge to friendly shores. He stood upon the beach where the *Mayflower* rode at anchor, and bade a last farewell to whilom friends; he watched the great vessel spread her sails, and cleave the rolling billows that dashed against her steel-clad hull; he walked the deck, and saw the mountain's distant head sink behind the snowcapped waves, as they rose and fell upon the broad, aqueous plain. When the gray cliffs and naked rocks of the New World shone dimly through the misty haze, the lips of the pilgrim voiced a hymn of thanksgiving to the Great Jehovah who had led the hosts of young Israel through the Red Sea into the wilderness, where they could worship God with the soul's sweetest anthems and the heart's purest love.

Hither came the disciples of Calvin, who were forced to flee from the silvery lakes nestling among the purple-clad highlands of their own loved Scotland. The Baptists fled from their native Britain, and sang

among our forest glens the sweet strains and sublime canticles that cheered the heart of Bunyan, as the setting sun enhanced the solemn shadows of Bedford's gloomy dungeon. Hither came the Methodists from York and Hastings, and the environments of London and the shades of Windsor forest. Hither came the Nonconformists from the foot of Snowden and the levee of the Tweed. The rustic from Holland, the artisan from Belgium, the republican from France, the patriot from Poland, the nihilist from Russia, the Christian from the land of the Ottoman, found an asylum beneath the stars of the West. The pioneers built their hamlets in the wild, unbroken wood, cleared away the forests, sowed the grain, and reaped the harvest, and hunted the deer and the buffalo. After a long day's toil amidst the swamps and along the silvery streams, and by the bay's blue sheet in quest of food for their families, they were compelled to sit around the camp-fire at night, and guard their homes from the red man's torch, and protect their wives and babes from the warrior's deadly tomahawk.

After many years the Colonies increased, and grew into a mighty coalition of States; civilization followed the path of the hunter to the wilderness; cities lined the river banks, and ships plied on the lake; the plowman furrowed the virgin soil, and the yellow grain waved, and the golden fruit flourished where shades had lingered for ages. When peace and prosperity smiled on every face, Mars arose from the gloom of Westminster; and the rattle of his fiery chariot and the sound of his iron wheels awoke the stalwart men of New England and the sterling heroes of Virginia. The knell of freedom rang out in clear accents from

the marble halls of the British Parliament, and battle-ships, armed with engines of destruction and arrayed in the mantle of death, swept across the purple flood to the rockbound shores of Columbia. The fate of the Colonies was weighed in the balance. Brave men turned pale, and stout hearts grew faint. The war came. Our ranks were thinned by the fierce musketry or unerring marksmen and the shining blade of well-disciplined troops; our cities were destroyed, our fields laid waste, our homes robbed of fathers, husbands and sons; the woods rang with the cry of widows; the mountains echoed with the wail of mothers, and rivers were flooded with orphans' tears; our soldiers were driven to desperation by distress and want; hunger pinched the faces of some, and sorrow furrowed the brow of others. But after eight years of unexampled heroism our starry banner waved in triumph above the flag of Britain; the astral light of freedom shone over burning cities and smoking ruins and bloody vales and the lonely graves where heroes slept.

Here was established an empire, where liberty was permitted to expand her power, and extend her wing over every opinion and every creed, every race and every color, every man and every child, every maid and every mother, every woman and every wife. And to whom are we indebted for the formation of this grand and glorious nation? Infidels or Christians? History echoes, Christians. Who were the discoverers and explorers of this vast hemisphere? History echoes, Christians. Who bore the perils of the forest, and jeoparded their lives among the untutored savages for the sake of erecting a sanctuary for per-

secuted humanity? History echoes, Christians. Who fought our battles, and enthroned the Goddess of Liberty within the halls of our National Capitol? History echoes, Christians. Who framed, and signed, and sealed the Declaration of Independence with their own heart's blood? History echoes, Christians. Who drafted and adopted the Constitution of this Republic? Who was it that declared that "no religious test shall ever be required as a qualification to any office or public trust under the United States?" History echoes, Christians. The only two infidels, as far as I know, connected with the Revolution, were Thomas Paine and Thomas Jefferson, and both of them believed in God. The author of the "Age of Reason" has beautifully said in his discourse, delivered at the Society of Theophilanthropists at Paris, that if we want to contemplate God's power, "we see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful." (Age of Reason, p. 301.)

Let us compare these beautiful thoughts with the teachings of Ingersoll; let us compare Paine's hopes of immortal life with Ingersoll's materialism, and we will discover that the author of "The Crisis," the tocsin of rebellion, the foe of oppression, the friend of liberty, the patron of justice, the high priest of humanity, differed more widely from Ingersollism than he differed from the tenets of Christianity. Therefore, when the

Colonel asks the question, "Is science indebted to the Church for a single fact?" the past and present reply that the Church and men of the Church have adorned the field of science with thousands of facts; the past and present reply that Christians have discovered the laws of gravitation, the center of the solar system, the motions of the planets; the past and present reply that a Christian discovered Ceres, the first of the asteroids, and prepared a catalogue of seven thousand stars; the past and present reply that a Christian discovered eight comets; that Christians created and elaborated the science of hydrostatics, hydraulics, and hydrodynamics; that Christians gave us nearly all we know of mathematics, astronomy, chemistry, navigation, botany, geography, and have made us familiar with nearly every part of the globe, with rivers, lakes, deserts, and mountains.

In response to the Colonel's query, "What Church has been the asylum for persecuted truth? What reform has been inaugurated by the Church?" the civilized world of all ages accentuates the truth that the Church was foremost in every reform that has been accomplished for the benefit of humanity. She broke the fetters of the captive; she liberated and enfranchised the serf and slave; she taught and upheld the doctrine of monogamy; she protected the rights and glorified the sphere of woman; she consecrated and deified feminine virtues; she curbed the power of tyrants, and demolished the throne of despotism; she hallowed the aspirations of the patriot, and sanctified the spirit of democracy; she civilized the Goth and the Hun and the Heruli, and established the kingdom of the Franks, the Celts, and the Slavs; and her

children founded the Republic of America, where all the science and learning and civilization of all the nations, and all the peoples, and all the ages, have been focused in the creation of every gift and every blessing that has gilded every tear of grief, and filled every face with joy, and made every angel smile, as he looked down from his jasper throne upon this mighty Nation, whose factories furnish textiles for many peoples, whose ships have filled the granaries of Europe with wheat and corn, whose flag has floated on every breeze, whose stars have glittered in every sky, and which rejoices in the weal of the millions who sleep on her bosom, and live her life, and breathe her breath, and imbibe the noble inspirations that go out with the beating of her great and busy heart.

LECTURE XV.

IN his lecture on Skulls, Mr. Ingersoll states in his reply to the remarks of Rabbi Bien, of Chicago, that "I want to remind you that in this country the Jews were first admitted to the privileges of citizens; that in this country they were first given all their rights." This was accomplished by the sixth section of the Constitution, which declares that "no religious test shall be required as a qualification to any office or public trust under the United States." The Constitution was adopted in 1787. During the reign of Charlemagne, Jews were elected to the highest offices, filled the most responsible positions, were delegated as ambassadors to foreign courts to transact business of vast magnitude. The golden age of the Jews continued, in still increasing prosperity, during the reign of Charlemagne's successor, Louis the Debonair. At his court the Jews were so powerful that their interest was courted by the presence of nobles and princes. They were given even more rights than other citizens, and they had such unbounded influence, that they changed certain laws and regulations, and were exempted from certain taxes. (Milman's History of the Jews, p. 526-27.)

I could give other sublime examples of toleration and citizenship granted to the sons of Abraham hundreds of years before the formation of our Republic and the framing of its wise and liberal laws. I merely refer to the Gallic toleration of the synagogue to show

that Mr. Ingersoll is an unreliable authority on every question that he manipulates.

"Every country maintained that it was no robbery to take the property of Mohammedans, and no murder to kill the owner."

It requires more credulity than common sense to accept such a broad statement without authority, especially when we know that the laws of all European nations condemned theft and homicide, irrespective of race, color, or creed.

In the "Conquest of Granada," Irving informs us that the Spaniards never broke their plighted faith with the Moors. When Boabdil was in the power of Ferdinand, the Christian sovereign treated the fallen son of Islam with all the courtesy due to the proudest monarch of Europe. The Moslem prince was entertained in the royal city with all the grandeur and chivalry of the nation, and sent back to his people, loaded with testimonials of friendship, and entertained and honored on his journey with a convoy of Castilian nobles. The Spaniards kept their promises when the gates of Granada were opened, and Christian cavaliers promenaded through the Court of Lions and the Hall of Abencerrages; and the arms of Leon and Castile protected the sons of the desert in their lives, property, civil rights, and free exercise of their religion. (See Irving's Conquest of Granada, p. 86 *et seq.;* 343 *et seq.*)

These acts of honor and generosity occurred from the years 1481 to 1491; and Lord Bacon was not born till 1561, a period of seventy years subsequent to the fall of Granada, and therefore it is false to say with Mr. Ingersoll that the English philosopher and statesman was "the first man who maintained that a

Christian country was bound to keep its plighted faith with a Mohammedan nation."

Mr. Ingersoll says that the work written by Cosmos in the early centuries of the Christian era against the sphericity of the globe, was indorsed by the Church, and "that the Church declared that whoever believed either less or more was a heretic, and would be dealt with as such."

Now, Mr. Ingersoll, give us your authority for this statement. We have serious misgivings about your inspiration, and we would be pleased to ascertain where you glean so much rare information.

"The Church knew that the moment the earth ceased to be the center of the universe, and became a mere speck in the starry sphere of existence, every religion would become a thing of the past."

What relation is there between the relative magnitude of the globes and ecclesiastical policy? What effect has the formation of the Copernican system produced in the field of theology? If you think, Mr. Ingersoll, that any enlightened mind would accept your nugatory and silly declarations, you must be devoid of the smallest quantity of common sense.

"In the name and by the authority of ghosts, men trampled upon the rights of women and children."

This effete accusation, unsubstantiated, as it is, by a single historical fact, seems to be the nucleus of all Mr. Ingersoll's lectures, his slogan against the standard of Christian hope. Not wishing to tire my hearers with details, I will just mention a few Councils that legislated for the protection of the gentle sex. The Council of Palencia, in 1129; the Council of Clermont, in 1130; the Council of Rheims, in 1157; the eleventh

Council of Lateran, in 1179; the Council of Oxford, in 1222, and the Council of Arbogen, in 1396,—all passed decrees for the protection of the poor, helpless, and weak, including women by name, and menaced those, who would dare to molest them, with the weightiest penalties of the Church, those excommunications so frequently scorned and ridiculed by modern infidels.

Hallam writes: "Orphans and widows, the stranger and the poor, the pilgrim and the leper, under the appellation of persons in distress, came within the peculiar cognizance and protection of the Church." (Middle Ages, p. 297.)

Speaking of the effects of chivalry in Europe, Robertson says: "To check the violence of overgrown oppressors; to succor the distressed; to rescue the helpless from captivity; to protect, or to avenge women, orphans, and ecclesiastics who could not bear arms in their own defense; to redress wrongs, and remove grievances, were deemed acts of the highest honor and merit. Valor, humanity, courtesy, justice, honor, were the characteristic qualities of chivalry. To these were added religion, which mingled itself with every passion and institution during the Middle Ages, and by infusing a large proportion of enthusiastic zeal, gave them such force as carried them to romantic excess. This institution, in which valor, gallantry, and religion were so strangely blended, was wonderfully adapted to the taste and genius of martial nobles; and its effects were soon visible in their manners. War was carried on with less ferocity when humanity came to be deemed the ornament of knighthood no less than courage. More gentle and polished

manners were introduced when courtesy was recommended as the most amiable of knightly virtues. Violence and oppression decreased when it was reckoned meritorious to check and punish them. A scrupulous adherence to truth, with the most religious attention to fulfill every engagement, became the distinctive characteristic of a gentleman, because chivalry was regarded as the school of honor, and inculcated the most delicate sensibility with respect to that point. The sentiments which chivalry inspired had a wonderful influence on manners and conduct during the twelfth, thirteenth, fourteenth, and fifteenth centuries." (Middle Ages, pp. 43-4.)

Among other historians who confirm these views I will mention Hallam, who says that "courtesy had always been the proper attribute of knighthood, protection of the weak its legitimate duty; but these were heightened to a pitch of enthusiasm when woman became their object. There was little jealousy shown in the treatment of that sex, at least in France, the fountain of chivalry; they were present at festivals, at tournaments, and sat promiscuously in the halls of their castle." (Middle Ages, p. 512.) The author states that loyalty, valor, courtesy, justice, honor, munificence, formed collectively the character of a knight.

Lecky states that Christianity was a potent factor in the mollification of barbarian ruthlessness, the cultivation of manners, and the development of female virtues. After the mighty array of testimonies that I have furnished on this and other questions, themes so dear to the heart of Ingersoll, I think, if the Colonel has any respect for truth, that he will apologize to

the great American people for all the falsehoods that he has fabricated, for all the misrepresentations that he has palmed off as facts, for all the unlettered auditors that he has beguiled with forgeries. A knight errant of mediæval history would sacrifice comfort, wealth, home, and life before he would permit his character to be stained with the infamy of dishonesty which brands nearly every utterance that has fallen from the lips of the great apostle of agnosticism.

"In those days there was no liberty."

O'Leary writes of the Italian Republics: "The black pall of slavery, with its concomitant train of evils, rested like a deadly nightmare on the ancient republics of Carthage, Sparta, Athens, and Rome. In the full blaze of Grecian culture and intelligence, Aristotle wrote in his 'Politics:' 'It is evident that some are naturally freemen, and others naturally slaves; and in the case of the latter, slavery is as useful as it is just.' But on Italian soil, after Christianity had conquered the paganism of Rome and the barbarism of the North, Republics of Liberty, Fraternity, and Equality were cradled under the fostering influence of the Church. On the banks of the Arno; in beautiful Florence; in Genoa, the crescent sea-city on the mountains; in Venice, the queen of the sea; in Rome, the Tiber city on the seven hills, and along the rocky range of the Apennines to the towns and mountains of Trinacria, the doctrines of human freedom had their growth,—in some places under one governmental form; in others, under another.

"To them (the Republics of Italy) may be traced the rise or revival of commerce, industry, manufactures, architecture, sculpture, poetry, painting, music,

geography, self-government, and the extension of human knowledge. Since the days of Athens and Alexandria, no two cities have done so much for the advancement of human knowledge among mankind as Rome and Florence in the Middle Ages. They contain more masterpieces in every department of art than any other cities; and while Rome has always been the center of light and learning, Florence can boast of being the birthplace of Dante, Petrarch, Boccaccio, Guicciardini, Lorenzo de Medici, Galileo, Leonardo da Vinci, Benvenuto Cellini, Sarto, and Vespucci." (Ireland among Nations, p. 77.)

I hope that you will pardon me for giving another quotation on this often reiterated calumny. Hallam writes in relation to the Magna Charta of England: "An equal distribution of civil rights to all classes of freemen forms the peculiar beauty of the Charter. And as far as we are guided by historical testimony, two great men, the pillars of our Church and State, may be considered as entitled beyond the rest to the glory of this monument: Stephen Langton, Archbishop of Canterbury, and William, Earl of Pembroke. To their temperate zeal for a legal government, England was indebted during that critical period for the two greatest blessings that patriotic statesmen could confer: the establishment of civil liberty upon an immovable basis, and the preservation of national independence under the ancient line of sovereigns." (English Constitution, p. 341.)

Mr. Ingersoll says that in ancient times the laborer and the poor "were considered but little above the beast."

In reply to this unauthenticated declaration I will

confine my observations to a few countries, but shall extend them to distinct periods. William Cobbett writes in his "History of the Reformation" that the tithes, offerings, and income from the real property of the Church "went in great part to feed the hungry, to clothe the naked, to lodge and feed the stranger, to sustain the widow and the orphan, and to heal the wounded and the sick; that, in short, a great part, and, indeed, one of the chief parts of the business of this Church was to take care that no person, however low in life, should suffer from want, either of sustenance or care." In those days "there was hospitality and charity in the land, and the horrid word *paupers* had never been so much as thought of." (Page 217.)

Lecky writes: "The enthusiasm of charity manifested in the Church speedily attracted the attention of the pagans. The ridicule of Lucian, and the vain efforts of Julian to produce a rival system of charity within the limits of paganism, emphatically attested both its pre-eminence and its catholicity. Christianity for the first time made charity a rudimentary virtue, giving it a leading place in the moral type and in the exhortations of its teachers. Besides its general influence in stimulating the affections, it effected a complete revolution in this sphere, by regarding the poor as the special representatives of the Christian Founder, and thus making the love of Christ, rather than the love of man, the principle of charity." After enumerating the works of Christian charity in every field, he gives a long catalogue of philanthropists, both men and women, priests and bishops, who gave up everything for the good of humanity, to alleviate the sorrows of the infirm; to soothe the heart of the unfor-

tunate; to administer to the victims of disease and pestilence, and to relieve the poor and the oppressed. Charity, for the first time in the history of mankind, "has inspired many thousands of men and women at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity. It has covered the globe with countless institutions of mercy, absolutely unknown to the pagan world." (History of European Morals, Vol. II, p. 78-86.)

The opinion of these writers is sustained by every unprejudiced author on that question.

"Ignorance, like a vast cowl, covered the brain of the world. Every man who could read or write was suspected of being a heretic in those days."

There was no ignorance in those days like the ignorance of this declaration, as I have already shown from the testimony of the most reliable historians. I hope I will not impose upon the patience of my hearers by giving one more quotation relative to this subject. In referring to the philosophy of the Middle Ages, Robertson says that the ardor which men displayed in this direction is "astonishing. Philosophy was never cultivated in any enlightened age with greater zeal. Schools, upon the model of those opened by Charlemagne, were opened in every cathedral, and almost in every monastery of note. Colleges and universities were erected and formed into communities or corporations governed by their own laws, and invested with separate and extensive jurisdiction over their members. A regular course of studies was planned. Privileges of great value were conferred

on masters and scholars. Nor was it in the schools alone, that superiority in science led to reputation and authority; it became the object of respect in life." (History of the Middle Ages, p. 46.)

During the early ages of Christianity, when the blood of the Church was sought by the myrmidons of the Government in every quarter of the vast Roman Empire; when the infant Church was forced to burn the lamp of faith amidst the gloom of subterranean caverns, where no officer or spy of the Imperial City could detect her; when dungeons and prisons were filled with the best citizens and the noblest families of the State, for no other offense than the crime of enhancing the dignity of human nature by withdrawing the homage of the mind and the love of the heart from rude idols, and adoring a Supreme Power, the Creator of all the roving stars, and all the golden suns, and all the flaming worlds that marshal forth in shining array into purple fields of space; when every city protected by the imperial eagles was crimsoned with the purple tide of life that flowed from the veins of those who venerated the emblem of salvation and invoked the name of Jesus; when Antioch and Jerusalem, Alexandria and Cæsarea, were filled with blood; when the storm of pagan fury swept over the world from the walls of Carthage to the land of the Gaul, and from the Pillars of Hercules to the sands of the Nile and the valley of the Jordan,—even then Christianity was marching forth beneath the god of despotism and through the flames of vengeance to the lofty peaks of thought and science. The colleges of Rome, Alexandria, Nisbis, Carthage; and Milan, adorned with the splendor of such men as Origen, Tertullian, Cyprian,

and Cyril, sent forth a flood of learning that fascinated the noblest intellects of the ancient world.

Later on in the history of the Christian era, Ireland took the lead in mental culture. McGhee writes that during the first three centuries after the introduction of Christianity, Ireland was the light of the world and the glory of the West. She had ten great universities, accommodating very frequently seven thousand students, besides innumerable colleges and schools. Hither came the scholars of Europe to seek wisdom and science. Hither came students from the Tweed and the Avon, the Loire and the Rhine, from the mountain peaks of Spain and the cascades of Switzerland. These institutions were supported by endowments. "They were essentially free schools; not only free as to lessons given, but the Venerable Bede tells us that they supplied free bed and board and books to those who resorted to them from abroad. The prince and the clansmen of every principality in which a school was situated, endowed it with a certain share—often an ample one—of the common land of the clan." "When, at the sound of early bell, two or three thousand of these students from foreign lands," writes McGhee, "poured into the silent streets, and made their way towards the lighted church to join in the service of matin, mingling, as they went or returned, the tongues of the Gael, the Cimbri, the Pict, the Saxon, and the Frank, or hailing and answering each other" in the Latin language, "the universal language of the Church, the angels of heaven must have loved to contemplate the union of so much perseverance with so much piety." (History of Ireland, Vol. I, p. 40, etc.)

An Irish missionary, Virgilius of Salzburg, maintained the sphericity of the globe, and Pope Zachary, on account of his scientific researches and incessant labors for the dissemination of knowledge, raised him to the Episcopal See of Salzburg, and he was subsequently canonized by Gregory IX. This does not seem to prove that Christianity is inimical to learning, and that the Church has tabooed science. The astronomical and geographical acquisitions of Dungal and Dicuil have been highly lauded by such eminent critics as Alexander Von Humboldt, Muratori, and Latronne. The schools of "Lindisfarne, in England; of Bobbio, in Italy; of Verdun, in France; and of Warzburg, Ratisbon, Erfurth, Cologne, and Vienna, in Germany," were founded by Irish ecclesiastics responding to the wishes of the hierarchy of the Church. I can not refrain from giving a quotation from the facile pen of J. O'Leary, the author of that gem of poetic thought, "Ireland among the Nations:" "The clouds of desolation and death rest upon the nations of Europe, and wars and rumors of war sound from afar as the voice of distant thunder; but the light of science and civilization that shone upon the isles of Greece and Western Asia, and the glory of Christianity that was bright over the hills of Rome, concentrate their rays, and smile upon our happy and holy Ireland. Nations abroad that are in gloom see our light, and come to walk in our brightness and our glory. Let us stand on the ocean-leaguered shore of holy, happy Ireland, and follow in spirit the unconquerable armies of her children as they march ever onward to give battle to heathenism, ferocity, ignorance, and savagery. Let us behold the venerable Columbkill,

as he leaves his own loved Dervy of the Oaks, and urges his wicker boat across the angry ocean-river that rolls by his new home on the cliffs and crags of unvanquished and liberty-loving Caledonia."

"Shall we follow the Irish missionary army to Lindisfarne and to Oxford? Shall we see them traverse the land of the Gaul? Surely, of the Irish spirit it might be said that it was a vessel of election to carry Christian civilization before Gentiles and kings and the children of Israel." We see the grand work of education progressing in every land under the fostering care of the Church.

A Council of Rome, in 826, ordained that schools should be established at cathedral churches throughout the world. The Council of Metz in the eighth century, and Mayence in the ninth, issued similar orders to the parochial clergy. Educational measures were adopted, and decrees establishing the maintenance of free schools were issued by the Council of Vaison in 529; the Council of Orleans, in 800; by the Council of Constantinople, in 680; by the Council of Lateran, in 1179, and by proclamation sent forth, stamped with the seal of the Government, in the time of Charlemagne and his successor, Lothaire I. I will sum up all I wish to say on education in the Middle Ages, sanctioned and sustained by the Church, in an extract taken from the pen of J. Danielo. The author writes that, "We can form no idea at the present day of the importance and of the numbers of the University of France towards the close of the twelfth century. Rendered illustrious by Peter Lombard, St. Anselm, William de Champaux, and Abélard, it had already become the light and the rendezvous of the learned,

and the resort of students from all Europe. It was the glory of the Western world, and France, Athens, and Alexandria, according to the testimony of contemporary writers, never had schools so numerous or so brilliant. In fact, the number of university students often exceeded twenty-five thousand. Nearly all the celebrated men, and many of the Popes, bishops, and abbots of that period were *élèves* and admirers of the University of Paris; many of them, too, had been among its professors, and respectfully called it their mother."

Is Mr. Ingersoll aware of all this? Is he aware that Italy and Spain and England were rivals of France in learning? Does he know that in the famous University of Oxford, during the Middle Ages, there were nearly three hundred halls and private schools, whereas now there are not more than perhaps a dozen? Does he know that in those so-called "Dark Ages" all the ladies and gentlemen of European courts could speak Latin as fluently and as eloquently as they spoke their native language? Does he know that the students of the Irish universities, and most of the people of the kingdom were as familiar with the ancient tongue of Rome as we are to-day with English? Why, then, is he not ashamed to say that "ignorance like a vast cowl covered the brain of the world?"

Professor John S. Lord, in his "Beacon Lights of History," writes that while the speculations of the scholastics were not practical or profitable, yet that no age has produced a brighter galaxy of men; and their researches and investigations formed the fundamental principles upon which the philosophical superstructure of the nineteenth century has been erected.

"In the fifteenth century the following law was in force in England: Whoever reads the Scripture in the mother tongue, shall forfeit land, cattle, life, and goods for themselves and their heirs forever."

Permit me to give you the authority of Hallam in reply to this crimination: "In the eighth and ninth centuries, when the Vulgate had ceased to be generally intelligible, there is no reason to suspect any intention in the Church to deprive the laity of the Scriptures. Translations were freely made into the vernacular languages, and perhaps read in churches. Louis the Debonair is said to have caused a German version of the New Testament to be made. Otfrid, in the same century, rendered the Gospels, or rather abridged them, into German verse. This work is still intact, and is in several respects an object of curiosity. In the eleventh century we find translations of the Psalms, Job, and the Maccabees, into French." (Middle Ages, p. 507.)

In the year 428, ten centuries before the age alluded to by Mr. Ingersoll, Mesrop and Sahog procured for the Armenians a Bible translated into their mother tongue. Ulfila, the inventor of Gothic characters, translated the Bible into that tongue for the benefit of his countrymen in the early part of the fourth century. The Church has never prohibited the reading of authentic versions of the Bible, as Hallam says. Innocent III, when told that certain peoples read the Bible in secret conventicles, the Pope rather approved of their great desire to learn the truths of religion, but condemned their extravagant views and fanatic theories which they pretended were contained in the Sacred Volume.

The author of "History of the Middle Ages" writes in regard to the sectaries of the thirteenth century, that, "In general we find an extravagant fanaticism among them; and I do not know how to look for any amelioration of society from the Franciscan Seceders, who quibbled about the property of things consumed by use, or by mystical visionaries of different appellations, whose moral practice was sometimes more than equivocal." (Page 508.)

So you see that the intention of the ecclesiastics in prohibiting the reading of the Scriptural translations in particular cases (for the injunction was never general), and by lawless sectaries, was not a measure to suppress free inquiry, but simply to check the wild vagaries of fanatics whose principles were anarchistic and antagonistic to social order. In Germany alone, between 1460 and 1517, there appeared nineteen editions of the Scriptures in the different dialects.

I will finish this lecture on Mr. Ingersoll's "Ghosts" by giving my private opinion as to the reality of the belief that spirits haunt our globe.

By the word spirit I designate not only the souls of the dead, but also angels, both good and evil. In the ancient books of the Bible we read that angels appeared to Abraham, Lot, Jacob, Balaam, Josue, and Tobias; and numerous manifestations of supernatural messengers are recorded by the evangelists and apostles in the New Testament. God has frequently sent angels on missions of love and mercy, wrath and vengeance. Omnipotence empowered an angel to slay seventy thousand soldiers in punishment of the sin of vanity, which David committed when he authorized his officers to number the people of Israel. The angel

of destruction unsheathed his flaming sword against the hosts of Assyria; and when the rays of the infant morn entered the tents of Sennacherib, he beheld the victory of Juda's God in the death of one hundred and eighty-five thousand of his army. An angel appeared to Hagar in the wilderness; an angel fed Elias in the desert; an angel transported Habbakuk from Judea to Babylon to administer to the corporal necessities of Daniel, when the great prophet was incarcerated in the den with lions. The Bible is also replete with stories of demoniacal possessions. Satan assumed the form of a serpent when he came to seduce the mother of the human race. St. Paul writes to the Corinthians that "Satan himself transformeth himself into an angel of light," for the purpose of beguiling his unwary victims.

With the permission of God, Satan destroyed the oxen, asses, sheep, camels, and also the servants, and sons, and daughters of Job. The New Testament relates that the devil tempted Jesus; that he conveyed him to the pinnacle of the temple, and to the summit of a lofty mountain; and we read in the eighth, ninth, and twelfth chapters of Matthew, and in several other places, that Christ banished evil spirits from men who were deaf and dumb; and after their expulsion the victims of their power heard and spoke, palpably showing that wicked angels are sometimes allowed to afflict mankind with physical maladies. I could give many other quotations, but these are amply sufficient to establish the fact that Omnipotence permits both good and evil spirits to reveal themselves: that he not infrequently deputes them as his envoys to assist the faithful and to punish the wicked.

Now, since the human soul is akin to angelic nature, since it has the power, in virtue of its essence, to roam through all the worlds, it is not inconsistent to believe that God may commission the spirits of the dead as his delegates to convey messages to the living. But is there an illustration of this nature in the Bible? Yes; for in the twenty-eighth chapter of the first book of Kings we learn that Saul communicated with the witch at Endor to ascertain from the spirit of Samuel the issue of the battle which would be fought the next day between the Philistines and the phalanxes of Israel. The Bible states that Samuel responded to the voice of the enchantress, assuming his natural form and appearance, and replied to the queries of the king, and foretold his defeat and death. This is spiritualism in its modern significance.

Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that four hundred years after the battle of Marathon the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at night on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronæa had been murdered. He also relates that the shade of Cæsar entered the bedchamber of Brutus, and when accosted by the assassin, the sprite responded, "I am thy evil genius, Brutus; thou shalt see me at Philippi." Brutus boldly answered, "I'll meet thee there,"—and the specter immediately vanished. Some time after he engaged Antony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same specter appeared to him again, but spoke not

a word. Brutus understood that his hour was near, and courted danger with all the violence of despair. Pliny the Younger mentions a house at Athens that was haunted. This house, he relates, was purchased by Athenodorus, a philosopher. One night he heard a strange noise like the clanking of chains, and saw a specter in human form, who beckoned him to follow. He obeyed, and the apparition conducted him to a certain place, and then vanished. Athenodorus reported the matter to the community, and a number of men were employed to search the place; and after digging for some time, they discovered a human skeleton in chains, which they buried decently; and the specter never appeared again.

Lucian, Augustine, Tertullian, Goerres de Mirville, give many instances of spirit manifestations. What are we to think of the pagan oracles? No doubt, information above human wisdom and the revelation of future contingent events were imparted by the evil spirits. We can not believe that intelligent men like Plato, Cicero, Horace, Virgil, and Homer would worship gods of stone without indications that deities of superior wisdom dwelt behind and spoke through these rude idols. This supposition can account for the fact that millions of idolaters inhabit the globe to-day. We have ample proof that mediums have often spoken languages entirely unknown to them.

Judge Edmonds, of New York, publicly testified that his daughter, after becoming a medium, spoke in nine or ten different tongues, though she only knew English and a smattering of French. Mediums have given information that they could not have known

personally; and when in a trance, they have been impassive to the effects of fire and many other kinds of physical pain.

Dr. Brownson, one of the ablest thinkers and writers of this century, says in his *Spirit Rapper,* that while he was a spiritualist, he had the power of calling up different persons from a great distance. On one occasion he commanded an enemy to appear in his presence. Although living in another city, the man responded. Brownson recognized his voice. He took his sword, and thrust it several times in the air. He heard the enemy asking pardon for his offense. A few days afterwards he paid a visit to this man, and was astonished to find that he had received many wounds with a sword. Brownson writes that "the whole history of the human race bristles with prodigies, with marvelous facts."

However, I do not pretend to give a decided answer to this question. I admit that there are many impostures practiced by designing people, and it frequently occurs that seances are preconcerted plans to deceive the unsuspecting, and that mediums often utilize the credulity of their victims; but these cases of artifice do not annihilate the doctrine of spiritualism. I have proved the possibility of preternatural apparitions from the essence of spiritual substance, and I have shown that this possibility was realized in Biblical history; and, as Christians, we must accept these facts. Now, if the witch at Endor could conjure up the spirit of Samuel, with Divine permission, a medium of the nineteenth century may communicate with the souls of departed men.

I maintain that, in some cases, Satanic spirits as-

sume the rôle of departed friends for the purpose of accomplishing the ruin of the living. God has made a revelation to mankind; and we are to glean our knowledge of the future world from the Divine oracle, instead of hearkening to the voices of the dead and the sighs of the tomb. Spiritualism is expressly condemned in the Bible, especially in the books of Leviticus, Exodus, Deuteronomy, Second Kings, and Second Chronicles.

Of course, none of these facts of Bible history will appeal to Mr. Ingersoll, as he does not believe in Divine revelation. But what answer will he give to those ponderous tomes that have been written by men of the present day—men of great genius, learning, and deep research? What will he say when I tell him that ghost stories are confirmed by the opinion of Mr. Matuschkin and Baron Wrangel, the famous Russian explorers of the Polar seas; of Judge Edmonds, of the Supreme Court of New York; George Bancroft, the great historian; Horace Greeley; Fenimore Cooper, the famous American novelist; Lord Lindsey; Lord Bulwer Lytton, the renowned English writer; the poets Bryant and Longfellow; Robert Dale Owen; Gladstone, the erudite statesman; Thackeray; Hall; Trollope; Alfred Russell Wallace; Owen; Howitt; Varley, the electrician; the English jurists Chambers and Cox; the English doctors of medicine Elliotson, Haddock, Cameron; the English professors William Crookes, Challis, de Morgan, Gregory, Huggins, and Mayo; Nathaniel P. Tallmadge, Ex-Governor of Wisconsin, and Dr. Hare, professor of chemistry in the University of Pennsylvania? These are all eminent men, and we can not afford to laugh at their views. As a Christian,

I admit the facts of preternatural manifestations recorded in the Bible; but I am undecided in my views about the verity of those mentioned in profane history; yet I am inclined to believe that many of them are true. However, I discredit most of the stories of witchcraft, and I condemn the severity with which some of the supposed victims of demoniacal possessions were punished.

I have carefully perused all of Mr. Ingersoll's lectures, and I have discovered nothing which has not already been answered. The same old objections, presented in a new light, appear on every page; and as I have shown that the most of his supposed facts are forgeries, and that his reasoning is false, it is unnecessary to monopolize your time with repetitions of historical authorities.

From the days of Paine until the present hour the voice of infidelity and atheism has echoed throughout this land from ocean to ocean, and from gulf to lakes; and yet the faith of our people is firm and unshaken; the shadow of our church steeples falls on every hill and valley; the music of our church-bells proclaims the holy Sabbath to millions of devout worshipers; songs of prayer and praise go forth from every temple, and the love of a grand Nation's heart is borne aloft to the crystal throne of Omnipotence on the golden wings of angels.

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